

Volume 147

JUNE 1949

Number 6

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



Above: The Northern Baptist Convention in session at San Francisco. Right: New President, Mrs. Howard G. Colwell

In This Issue

IT HAPPENED IN SAN FRANCISCO

By William B. Lippard

Does Your Covenant with God
Match God's Covenant with You?

GET

Your Local Church

IN STEP

with the

STEWARDSHIP ADVANCE

Emphasis for 1949-1950

NORTHERN BAPTIST CONVENTION

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Our Faith — THE COMPELLING REASON

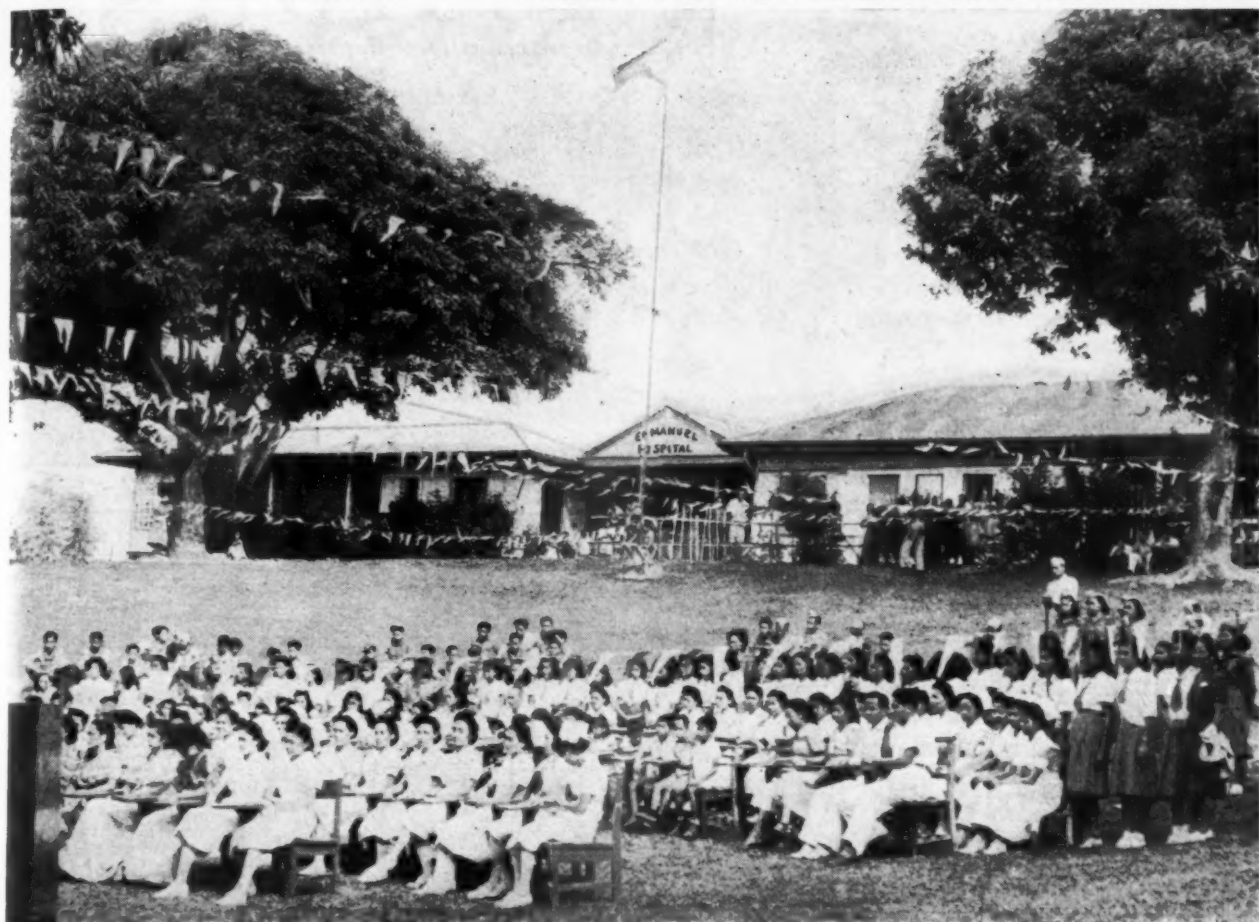


PHOTO BY J. B. WILSON

Students of the Home School, and the staff of Emmanuel Baptist Hospital assembled at Capiz, February 1, 1949, to greet Home Secretary and Mrs. Jesse R. Wilson, and through them to thank Northern Baptists for missionaries of the past and of the present.

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THE QUIZ COLUMN JUNE

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What do communist wallposters attack as "bitter sugar"?
2. Who is S. T. Ojeda?
3. What is a moral cancer, a health hazard, an economic waste?
4. What conference is scheduled for July 27-30, 1949?
5. Where is a new \$300,000 gymnasium with swimming pool?
6. Who was married on June 19, 1913?
7. What minister is 95 years old and his wife 94 years old?
8. What is conducive to health and recovery?
9. What college was opened in 1917 and where?

Note that this contest began with September and runs through this issue of June, 1949, and is open only to subscribers.

10. What was established in 1888?
11. What country no longer tolerates one preferential church?
12. Whom has God blessed beyond any other people?
13. Who is President of the Baptist Union of Germany?
14. Who is David D. Baker?
15. Whose address is 7 West 36th St., New York, 18, N. Y.?
16. Whose address is 3650 North 10 St., Philadelphia 40, Pa.?
17. Who was formerly a missionary in Bengal-Orissa?
18. Who is Charles F. Rogers, Jr.?

Rules for 1948-1949

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 31, 1949 to receive credit.

WHO'S WHO

In This Issue

- G. PITT BEERS is Executive Secretary of The American Baptist Home Mission Society.
- PAUL H. CONRAD is Executive Secretary of the Department of Stewardship and National Director of the new

(Continued on following page)

MISSIONS

An International Baptist Magazine

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Field Correspondents in Four Continents

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For subscription rates see page 382

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In Need of Another Atlantic Pact

CARTOON NUMBER 160 BY CHARLES A. WELLS



THE American people are now giving considerable thoughtful and earnest attention to the North Atlantic Security Pact that was signed by 12 nations in Washington, D. C., on April 4, 1949. (See *MISSIONS*, May, 1949, page 289.) If this Pact includes only plans for physical armaments and political alliances, it will never be enough. Neither armaments nor politics, alone or together, cover the basic needs of this hour of international tension, fear, and strain. The fundamental elements in the survival of civilization are what men believe in, their concepts of truth and justice. Far more than policies, economics, or military agreements, what binds together the 12 nations which signed this Pact are what these nations feel about truth, about the sanctity of life, the destiny of man. These concepts of faith and life are most observable and real in the religious institutions and organizations of the so-called western nations. And these concepts and the organizations that sustain and express them, and particularly the Christian Church, are continually attacked by the communists because they realize better than the western nations the vital place of Christianity in sustaining a free society. So the Christian Church must likewise maintain a Pact across the sea, clinging on both sides to the Cross for support and balance while extending the warm handclasp of a great idealism, a strong faith, a mutual hope, and the reality of our divine kinship.—CHARLES A. WELLS.

MISSIONS

denominational program, Stewardship Advance.

► ISAAC HIGGINBOTHAM is Executive Secretary of the Massachusetts Baptist State Convention.

► HAROLD JACKSON is a student in the Berkeley Baptist Divinity School at Berkeley, Cal.

► JAMES L. SPRIGG is a new missionary, appointed to China, and is studying at the University of California.

► MARGARET WENGER is Executive Secretary of the Woman's American Baptist Home Mission Society.

► JESSE R. WILSON is Home Secretary of the American Baptist Foreign Mission Society.

If You Are Too Busy for Daily Devotions You are too busy

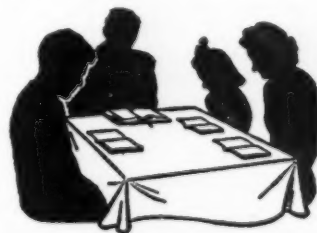
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CONCLUDING MISSIONS' SPRING PROGRAM *of* ANNOUNCEMENTS
by BAPTIST SCHOOLS, COLLEGES, *and* THEOLOGICAL SEMINARIES

Like all other enterprises and institutions today the American college, and particularly the denominational institution, faces difficult postwar financial problems. Although tuition fees have been increased, this increase in revenue is offset by higher costs of operation, and by decline in income from invested funds occasioned by lower interest rates.

Nevertheless the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support. They can be recommended with confidence to any young people who are interested in a college education, or who are planning to enter the ministry, or missionary service either at home or abroad.

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LETTERS

From the Editor's Mail Bag

I say BRAVO and AMEN to MISSIONS' forthright editorial, "Red Light Danger Signals of Threats to American Freedom." It is wonderful! This type of editorial writing needs full expression today.—*Rev. Hugh F. Miller, Pasadena, Cal.*



Often I find in MISSIONS among many fine things something that makes me wonder, and occasionally something that makes my hackle rise. You say of Protestants, Catholics, and Jews, "All acknowledge and worship the same God." Is not the Christian God a triune God, Father, Son, Holy Spirit? Is not the God of the Jews emphatically NOT the Father of our Lord Jesus Christ? Just how nebulous is the thinking that can call such different conceptions the same? Or is the statement merely a very careless use of words? I respect my Jewish fellow citizen and there is no anti-semitism in my heart. Nevertheless I could not pray to the God of the Jews without feeling that I was utterly dishonoring my Lord and Saviour. Just how far will we go in suppressing or surrendering our convictions in order to defer to such nebulous conceptions as "the brotherhood of man" or "Christian unity"? Is all this clamor for ecumenicity an invitation to clear thought and strong conviction or rather to foggy thinking and feeble believing? Formerly we had some Baptist distinctives which were not soft-pedaled. Now we are so tied in with other denominational groups that Christian courtesy has largely stilled our tongues. Are not suppressed convictions dying convictions? Are Northern Baptists dying as a denominational group?—*Rev. W. Everett Henry, McMinnville, Oregon.*

NOTE—MISSIONS has always assumed that the God to whom Jesus prayed, and who was worshipped by his fellow Jews of Palestine in their synagogues, is the same God who is worshipped today by Protestants, Roman Catholics, and Jews. God has not changed. He is the same yesterday, today and forever. But the Roman

MISSIONS

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Catholic ascribes to Him some attributes not recognized by Protestants and the Jew does not acknowledge in Him some attributes cherished by Protestants or by Catholics. It is the human conception of God that varies, not

His unchangeable reality. He is the same God.—Ed.



As a China missionary I read with interest your editorial, "The Spread of Communism in China and the Future of Christian Missions." Although in-

tended to be factual, it included one statement not based upon fact but upon uninformed political and newspaper opinion. You state, "Apparently the United States Government looks with unconcern on the steady, relentless, inexorable domination of China by communism." That the Editor of *MISSIONS* with all of his contacts with China missionaries should have picked up this "broken harp string" is



AERIAL VIEW OF ANNIVERSARY HALL ON THE RIO GRANDE COLLEGE CAMPUS

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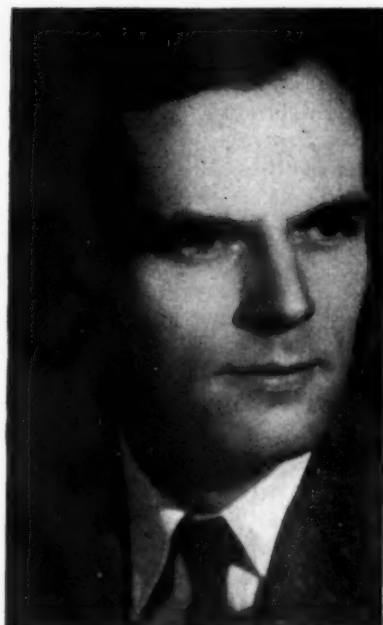
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a disappointment. The fact is that every time the United States attempted to help China, most of such aid merely accelerated the communist drive because of the government's corruption and misuse of such aid.—*Dean R. Kirkwood, Iloilo, Philippine Islands.*

I have always admired your ability to put words, thoughts, ideas, and
(Continued on next page)

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ideals into terse paragraphs and editorials. You seem to have become a champion of the minority groups in the United States. After reading your editorial, "White Acknowledgment of Black Supremacy," I feel disposed to offer a suggestion that you attack the hypocrisy existing within the framework of our Northern Baptist Convention in regard to racial minorities. Why not write a stinging editorial calling the attention of our white Baptist congre-

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gations to the fact that we do not mind collecting funds to win the colored peoples of the world to Christ so long as it is done abroad, but we take a different attitude here at home. Would it not be an ideal Christian thing to follow up your editorial with the suggestion that our white churches in the Northern Baptist Convention accept Negroes, Chinese, Japanese into our local congregations, and members of other racial minorities? Then we would not need to give funds to our Home Mission Boards to keep struggling racial churches alive in this country but could apply these funds to some other needy work.—
Rec. William B. Hill, Seattle, Wash.

Is it not an unfortunate tendency common to man to glorify the assumed advantages of others and to minimize our own blessings? How strange when Christians look longingly at some apparent advantages of an atheistic totalitarianism—communist or fascist—while ignoring the curses which these regimes have habitually cast in the face of God and the blood of millions of defenseless people which in sheer hatred they have spilt. As a Christian, I consider with some shame that many Christian ministers seem

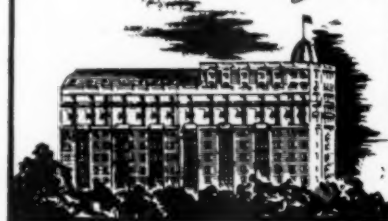
to have that point of view. It is even suggested by one of Charles A. Wells' cartoons in which the twin evils of godless communism and godless capitalism are deplored as equally dangerous to the American way of life. This is a half-truth which delights the devil by its ease of misinterpretation. While American godless capitalism has done and still does its evil, the terms godless and capitalism are in neither synonymous nor complementary but are merely associated by chance in certain individuals. On the other hand godless and communism should perhaps be hyphenated. I do not agree that these two are equally menacing to the American way of life. It is the carelessness of thinking which ascribes equal evil to present day capitalism and present day communism which has to some degree discredited Protestant leadership in the eyes of many people.—
Weston Hare, Kenmore, N. Y.



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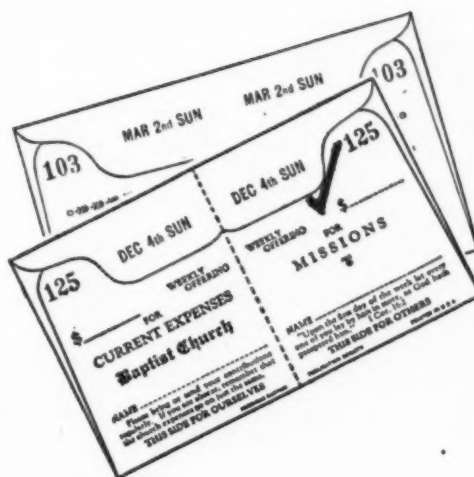
TOUGH GOING!



IT ALWAYS IS
WHEN YOU PUT OFF
TILL TOMORROW
WHAT SHOULD HAVE
BEEN DONE
YESTERDAY

KEEP UP TO DATE

This is the beginning of a new Convention Year. During summer days let us not forget that the Baptist World Mission goes on. Keep up your regular contribution.



Council on Finance and Promotion

NORTHERN BAPTIST CONVENTION

PERSONALITIES AT SAN FRANCISCO

RIGHT: Rev. and Mrs. James L. Sprigg who impersonated Adoniram and Ann Hasseltine Judson. (See page 362). **BELOW:** Rev. and Mrs. E. F. Brown (retired home missionaries), Los Angeles, Cal.; Rev. Walter O. Macoskey, Tacoma, Wash., and A. J. Hudson of the Finance Committee

BELOW: Rev. A. S. Dodgson, Terre Haute, Ind., and Secretary R. B. Deer, New York, N. Y.; E. W. Parsons (National Council of Northern Baptist Men) and Mrs. Parsons. **ACROSS CENTER:** Seven Mexican delegates; Main entrance to the auditorium; Seven delegates from Massachusetts



ABOVE: Two Mexican delegates from California; Secretary R. T. Andem, Lansing, Mich., and Mrs. Leslie E. Swain, Cape Cod, Mass.; Dr. Catherine L. Mabie (center) and Dr. and Mrs. P. A. McDiarmid, retired missionaries from Belgian Congo; Secretary and Mrs. W. Earle



Smith, San Francisco, Calif.; Secretary J. A. Cooper, New York, N. Y., and Secretary K. A. Roadarmel, Syracuse, N. Y. **LEFT:** One of the boys from the choir of the Chung Mei Home for Chinese Boys; The welcome sign over the auditorium entrance

Sprigg Photo by Watchman-Examiner, others by W. B. Lipphard

MISSIONS

VOL. 147 NO. 6



JUNE 1949

These Independent Baptists!

IT is impossible to recall a Baptist convention where the spirit of independence, as invigorating as the city's climate, was more in evidence than at San Francisco. The delegates knew what they wanted and they voted accordingly.

That spirit of independence emerged first in the proposal from the floor that a larger percentage in next year's budget (1950-1951) be allocated to missions outside the United States. It was approved by an overwhelming, determined majority. Those who argued against it can now appreciate the story of King Canute's futile effort to check the tide.

Likewise futile was the attempt to postpone further relations between Baptists and Disciples. Adopted by a large, independently thinking majority, the Commission's report calls for "A Basis of Union" to be considered in 1954 and decided in 1955 *after a referendum vote by the churches*. Baptist democracy and Baptist independence are thus safeguarded and preserved.

Another effort to impose a Baptist creedal test of fellowship and service met the same assertive independent spirit head on as in a collision. It was unexpectedly introduced as a mild proposal to require employees of Baptist agencies to subscribe to the "Grand Rapids New Testament Declaration." The familiar parliamentary trick of moving to lay it on the table was promptly and vociferously voted down. Many people naturally assumed that this vote foreshadowed victory for the creedal proposal, but when it was thereupon submitted to vote, the independent thinking of the delegates surprisingly registered itself decisively against it. It is undeniably true that Baptists voluntarily and universally accept the "Grand Rapids Declaration"; yet it is also true that Baptists

emphatically reject *compulsory subscription* to it as undermining their independence.

The proposal to change our name to AMERICAN BAPTIST CONVENTION was given magnificent endorsement. Instantly this appealed to independent thinking. With the exception of three negative votes, it was approved unanimously.

Negatively also this independent spirit manifested itself in the incredible absence of a single objection to Baptist affiliation with the Federal Council and the World Council of Churches. The conclusion is inescapable. The wholehearted cooperation of Baptists with other Christians is now a solidly established fact.

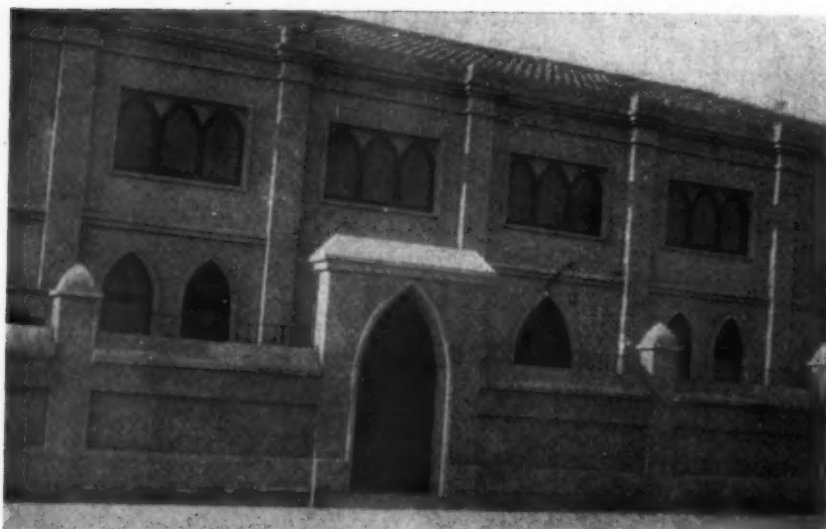
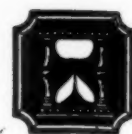
Positively and negatively the spirit of independence was the most significant feature at San Francisco. It behooves our leadership, at local, state, national levels, to be cognizant of it, and wisely and constructively to guide it into channels of larger service to the cause of Christ. That spirit undergirded the Shares of Success effort and resulted in the largest percentage increase in missionary giving in our history. It likewise sustained the 93% collection record of \$15,008,336 in World Mission Crusade pledges, the highest percentage ever recorded.

While independence of spirit plus missionary loyalty always make a powerful combination, a third factor is also needed. President Fleming emphasized it when he cited the needs of humanity, the response of God, and *cooperation with God* as having produced the 100 years of Baptist progress in California. The first two are ever with us. The third always depends on ourselves. It is applicable to California and to all Baptist enterprises across the earth. An independent spirit, missionary loyalty, cooperation with God—motivated by these three essential impulses a great and successful year lies ahead.



The World Today

Current Events of Missionary Interest



Exterior of the First Baptist Church in Sabadell, Spain. Note that there is no name plate, no bulletin board, no indication of any kind that it is a Protestant church. Such public notice is forbidden

The Repression of Protestants By Church and State in Spain

A REMARKABLE series of articles on Spain appeared recently in *The New York Herald Tribune*, written by Homer Bigart, its foreign correspondent. The third in the series dealt with the repression and persecution of Spanish Protestants by both the Franco Government and the Roman Catholic Church. It must have taken considerable newspaper courage to publish such information unfavorable to the Roman Catholic Hierarchy.

In his article Mr. Bigart publishes startling facts concerning which the American people have heretofore been kept in ignorance. He writes, "The Protestant in Spain is regarded as a second-class citizen." In order to hold any official position "he must conceal his religious beliefs." Furthermore, "Protestants are looked upon as an evil force bent on disrupting the Spanish way of life." In a recent pastoral letter to Spanish Roman Catholics the Roman Catholic Cardinal said that while atheistic communism was a menace to Christianity, "other grave dangers are more to be feared because they inspire less horror and are overlooked." Apparently he had reference to Protestants, because immediately after the publication of his letter there was an outbreak of violence against Protestant chapels. The Baptist church in

Barcelona was wrecked. Its congregation was dispersed by a mob.

Protestant churches in Spain are not allowed to display even a bulletin board to announce their existence. They may not be listed in public directories. While the Franco Government passed a law on July 27, 1945 that "nobody shall be molested for his religious beliefs or in the private exercise of his worship", the law nevertheless forbade "all public ceremonies or demonstrations of any but the Roman Catholic religion." Last summer 18 Protestants near Valladolid were arrested for holding a prayer meeting. Each was jailed and fined 1,000 to 2,000 pesetas, *the equivalent of two months' wages*. The Protestants in Madrid helped to pay the fines. They could do so because the restrictions against Protestants are not enforced in Madrid. Here the Franco Government is careful not to make an unfavorable impression on foreigners. There are about 160 licensed premises in Spain where Protestants may gather for private worship. The only Protestant church in all Spain that is permitted to look like a church edifice is the Episcopal Church in Madrid *because it is British property!* Protestant marriage and baptism, continues Mr. Bigart, "has no legal recognition. This is a hardship to the Protestant working class. Because they are not considered legally married, they are denied wage supplements for their wives and children. Protestant

dead are denied burial in church cemeteries. Since there are few civil burial grounds the dead must often be buried in an open field."

The law in Spain is precise and specific for it says, "*The profession and practice of the Roman Catholic religion is the religion of the Spanish State and it shall enjoy official protection.*" When Mr. Bigart discussed the situation with the Roman Catholic Cardinal he was told, "It is necessary to ban the public services of Protestants lest they take advantage of such public religious services to disseminate their propaganda." A Roman Catholic scholar admitted to Mr. Bigart, "The main thought of the Roman Catholic Church is security. The Catholic clergy are terrified at the thought of any change."

All this is occurring in a dictatorship country for whose diplomatic recognition by the United States and for whose admission to the United Nations the American people are now being subjected to ever increasing propaganda.

Religious Freedom In the New India

ACCORDING to a news release by the Government of India, religious freedom is guaranteed by the new India Constitution. In it Article 20 grants freedom to manage religious affairs, and to own, acquire, and administer properties for religious and charitable purposes. That seems to assure full protection for property acquired by foreign mission boards in India in the maintenance and expansion of their work. Article 21 gives freedom as to payment of taxes for the promotion and maintenance of any particular religion or religious denomination. Whether this means exemption from taxation as is the custom in the United States, must be determined later. Article 22 forbids religious instruction in educational institutions that are supported by state funds collected through taxation. That surely is in accord with

the American principle of the separation of church and state and in harmony with the historic position of Baptists. The same article 22 permits an institution established under endowment or trust (which would thus include mission schools) to impart religious instruction, provided that no student is compelled to receive such religious instruction without his or, if he is a minor, his parent's or his guardian's consent. That also is in accord with the position of Baptists.

Roman Catholics Condemn Russia But Say Nothing About Fascist Spain

IN New York's mammoth baseball park familiarly known as the Polo Grounds, more than 30,000 of New York's Roman Catholic population attended a mass demonstration against Soviet Russia on Sunday, May 1, 1949 (May Day) as a public attraction to compete with the usual May Day parades by communist labor groups. Chief speakers were United States Vice-President Alben W. Barkley and Monsignor Fulton J. Sheen, Professor of Philosophy at the Catholic University in Washington, D. C. At the beginning of his address Mr. Barkley acknowledged that he was a Protestant and that he was also a great admirer of the Pope. Sponsored by the Roman Catholic Archdiocese the ceremonies opened with the mass singing of the Star Spangled Banner to give a patriotic flavor to the occasion. Cardinal Spellman offered the prayer. The Cardinal sat between the Vice-President and New York's Mayor O'Dwyer and thus supplied an imposing photograph for the newspapers. As reported in *The New York Times*, "bishops, monsignors, and priests formed a long procession of protest against Russian restrictions of religious liberty." Both the Vice-President and the Monsignor from Washington denounced Communist Russia. *Nothing was said about restrictions against Protestant religion in Roman Catholic Fascist Spain!*

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

SO GREAT ABOVE ALL ELSE is the desire for peace by the people of the world that every new step toward war must be camouflaged in the press and over the radio in the guise of a move for peace.—**Prof. John J. DeBoer**, University of Illinois.



WHAT IS BEING CALLED THE CENTURY OF THE COMMON MAN has witnessed as its outstanding feature more common men killing one another with greater facilities than in any other five centuries together in the history of the world.—**Winston Churchill**.

THE TIME TO WORK FOR PEACE is when peace still prevails; after war breaks out every man must keep his mouth shut.—**Rev. John Howard Melish**



THE ROMAN CATHOLIC CHURCH demands the right of freedom for itself alone and offers only de facto recognition to minorities religious. In this respect what the Roman Catholic Hierarchy does is much akin to what the communists do. They urge tolerance and freedom only until they are in power to end tolerance and freedom.—**Rev. Donald Harrington**.

It Happened in San Francisco

A SUMMARY OF SIGNIFICANT ACTIONS AND DECISIONS AT THE SAN FRANCISCO CONVENTION
Summarized by WILLIAM B. LIPPARD



Main entrance to the Municipal Auditorium of San Francisco

A Significant Change in Name

WITH hearty applause the Convention unanimously approved a proposal of the Commission on Review that the name of the Northern Baptist Convention be changed to AMERICAN BAPTIST CONVENTION and the General Council was instructed to take the necessary legal steps and secure court approval and state legislature sanction of the necessary change in incorporation. As explained by Chairman Edwin T. Dahlberg this new name would be in harmony with the name "American" in each of the six national missionary societies. Three of them have borne the name "American" for more than 100 years. The churches would thus "revive and cherish this historic tradition of their constituent societies." Moreover, the change would "renew our true genius and widen our fellowship to those churches that today shrink from the territorial implications involved in the names Northern and Southern." The new name will become operative at the convention next year in Boston, Mass.

Baptists and Disciples

BY overwhelming majority vote the Convention approved the report of the Commission on Relations with the Disciples, as pre-

sented by its Chairman, Dr. Hillyer H. Straton, with its recommended projects of pastoral exchanges in 300 Baptist Disciples pulpits in November, 1949, a joint conference at Green Lake in 1950, and a joint Baptist-Disciples Convention in 1951. The Commission also recommended that the Convention in 1953 instruct it or some other commission to present in 1954 "A Basis of Union", that this be referred to the individual churches for consideration, and that final action be taken in 1955. Dr. Straton assured the Convention that *the issue of merger must be decided by the churches*. "If the churches want it, we want it; if they do not want it, we do not want it. This can only be discovered by further study. *There will be no effort to hurry or rush through anything*. We will maintain the democratic process, considering the rights of the majority and the wishes of the minority." The Convention vote indicated that the delegates approved this program for the next five years.

They Knew What They Wanted

ADOPTED by an enthusiastic, overwhelming majority, was the following resolution offered by Rev. Edward Goodman, pastor of Calvary Baptist Church in Pasadena, Cal.

We, the delegates of the churches that contribute the funds for the unified budget hereby request the

Finance Committee in making up next year's budget (1950-1951) to grant substantial increases in the percentage of undesignated funds to the four societies which do our mission work outside these United States, for such work.

The resolution came as a surprise. It was proposed that it be referred to the Budget and Research Committee. A motion to refer is not debatable. It was promptly voted down. Thereupon, since the immense crowd of delegates apparently knew what they wanted, the resolution was adopted. Seldom in Baptist history has a motion offered from the floor expressed so realistically the mind of the denomination. At a later session a committee of ten was authorized for appointment by the new President to make a careful study of the work and needs of all agencies in order to help the Finance Committee in preparing next year's budget.

World Mission Crusade Phenomenal Record

RECEIPTS on pledges to the World Mission Crusade of 1945-1947 crossed the \$15,000,000 total during the past year, the amount as of April 30, 1949 was \$15,008,336.91. This is 92.9% of the \$16,163,601. pledged as announced at the Atlantic City Convention in 1947 and 107.2% of the original goal of \$14,000,000. This is one of the most successful efforts of its kind ever undertaken by a major Protestant denomination. The payment record, so far as known, is the highest percentage ever achieved. More than 5,900 churches participated in the World Mission Crusade.

Another High Record in Budget Receipts

CONTRIBUTIONS on the unified missionary budget for the fiscal year 1948-1949 totalled \$5,774,953. as compared with \$4,812,121. in 1947-1948, an increase of \$962,833. almost one million dollars or over 20%, which Dr. Reuben E. Nelson rightly emphasized is the largest percentage increase in a single year ever recorded in Baptist missionary beneficence. A similar increase achieved during the new fiscal year should easily raise the new unified budget which the Finance Committee fixed at \$6,173,830 and which the Convention adopted. What makes the raising of the new budget more urgent than heretofore is the fact that the denomination's postwar fund and its stabilization fund reserve

have been completely liquidated. Finance Committee Chairman A. J. Hudson rightly warned that there is no reserve fund available and no extra \$10 in the vest pocket of the traveler who comes to the end of his journey and finds himself suddenly in need of more cash.

Successor to Sunday of Sacrifice

FOR eight consecutive years during the war and the postwar period Baptist churches have observed Sunday of Sacrifice on the first Sunday of December, beginning with December 7, 1941. It served its purpose well. By its observance millions of Baptists sensed the world's relief needs and made their contributions to meet them. The more acute needs of the war and postwar period having passed, the Sunday of Sacrifice is now succeeded by Baptist World Mission Sunday and this year it will be observed on December 4th. Its purpose will be a special offering to help raise at least $\frac{7}{12}$ of the unified missionary budget by that date. The suggested amount to be secured is \$1,400,000, the estimated difference between $\frac{7}{12}$ of the budget and the amount actually raised last year by the first Sunday in December.

An Amazing Registration

THE registration at the San Francisco Convention far exceeded the most optimistic expectations, recording 2,711 delegates and 2,330 registered visitors, a total of 5,041. That compares with 986 delegates and 1,677 visitors, a total of 2,663 at the "depression" Convention in San Francisco in 1932. It almost equals the Los Angeles record of 1939 with 1,681 delegates and 4,199 visitors, a total of 5,880 and the Grand Rapids record of 4,653 delegates and 827 visitors, a total of 5,480. The result at San Francisco was that some 2,500 delegates had to go without the customary reports and other documents furnished on registration since only 2,500 had been printed in anticipation of not more than 2,500 registrations.

Proposed New General Secretary

FOLLOWING the precedent established in the state conventions and in the Southern Baptist Convention, a new office will be created during the ensuing year by combining the Corre-

sponding Secretaryship and the Recording Secretaryship of the Convention into a General Secretaryship. The new office will be lifted above merely clerical duties to become a significant office. Its occupant will be a recognized spokesman for the denomination and the correlator of many scattered functions in our present system. He will be sought among the wisest, ablest, and consecrated leaders of the denomination with special gifts in administration and outstanding platform ability. He is to be nominated by the General Council and elected by the Convention for such term as the Convention shall determine.

New President and Next Convention

NEW President, elected unanimously, is Mrs. Howard G. Colwell of Loveland, Col., daughter of a pioneer Baptist preacher who

went to Colorado for his health. She has served on numerous Convention committees and last summer represented the denomination at the World Council of Churches in Amsterdam, Holland. She is the third woman President of the Convention, having been preceded in that office by Mrs. W. A. Montgomery who served in 1921-1922 and presided at the historic sessions in Indianapolis, Ind., and by Mrs. Leslie E. Swain who served in 1944-1946 (two years because war conditions compelled the Government to cancel all church conventions in 1945), and who presided at the historic sessions in Grand Rapids, Mich.

The Convention will meet next year in Boston, Mass. Dates are May 21-26, 1950. The Convention has not met in Boston since the Judson Foreign Mission Centennial in 1914.

It Was Said in San Francisco

QUOTATIONS FROM SCHEDULED PROGRAM ADDRESSES, INFORMAL SPEECHES, AND DISCUSSION COMMENTS DURING THE SAN FRANCISCO CONVENTION



LEFT: The four trumpeters summoning the congregation to the noon evangelistic service in the public square in front of the auditorium. RIGHT: Dr. Hillyer H. Straton (back to camera) giving the noon evangelistic message

☉ THERE CAN BE ONLY ONE CHRIST. Throughout all time there can never be another. The finality of Christ is a fundamental article in the Christian faith.—Robert J. McCracken

☉ IN PAUL'S DAY the question was, who will triumph—Caesar or Christ, Greek culture or the Christian gospel, Jewish tradition or God revealed truth, pagan materialism or the new life in Christ? And today it is communism or Christ, 20th century culture or the gospel, ecclesiasticism or God revealed truth, modern secularism or the new life in Christ.—Warner Cole

☉ WE ARE SO ANXIOUS not to be known as intolerant that we tolerate many things in our communities

that are clearly not Christian. It is possible to be so broad as to make it impossible to travel the narrow way.—Matthew W. Hill

☉ THE REMEDY FOR THE WORLD'S TROUBLES is not to build up science but to speed up morals. Science has not been shaken by the shock of the atomic bomb; it is religion and philosophy because of their failure to give modern man an effective moral leadership.—Viscount Samuel, quoted by Sanford Fleming

☉ A VISION WITHOUT A TASK makes a visionary; a task without a vision makes a drudge; but a vision plus a task makes a missionary.—Quoted by Robert J. McCracken

☉ PERFUNCTORY RESOLUTIONS can never bring about profound revolutions.—*Gene W. Bartlett*

☉ WE MUST ALWAYS REMEMBER that freedom always carries with it an obligation.—*John W. Thomas*

☉ MOST PEOPLE TODAY do not have robust convictions; they have only notions and opinions and these usually are echoes of the opinions of others.—*Robert J. McCracken*

☉ COMMUNISM CAN FINALLY BE CONQUERED only by a faith more powerful than its own, a faith commanding greater devotion and zeal and sacrifice than that displayed by the followers of Karl Marx.—*Sandford Fleming*

☉ WHEN THE AMERICAN PEOPLE were asked to repeal the prohibition amendment they were solemnly promised that the saloon would never be allowed to return. Today the tavern and the cocktail lounge do infinitely more harm than the old-fashioned saloon ever did.—*Matthew W. Hill*

☉ STEWARDSHIP DOES NOT APPLY to any particular person nor to any special group; it applies to you and me serving in ordinary communities and in ordinary jobs.—*Tom J. Davis*

☉ TO BE A CHRISTIAN is to be like Christ, to have His mind, to catch His spirit, to serve His cause with the same devotion.—*Robert J. McCracken*

☉ EVANGELISM AND STEWARDSHIP are like the Siamese twins. If one of them dies, the other soon dies also.—*Shields T. Hardin*

☉ SUBSTANCE IS A HUGE GIANT who will serve us if we are its master, but it also has the dangerous capacity of conquering us and thus becoming a heartless master.—*Frank W. Kepner*

☉ BACK OF EVERY PREACHER, every sermon, every Christian institution, every missionary movement, every Christian church there must be this two-fold message, Christ has redeemed me and I have consecrated myself to Him.—*Warner Cole*

☉ THE PRIVATE PRAYER of a man is ever the sure index of his dominant desires.—*Robert J. McCracken*

☉ BEING AGAINST WAR is not enough. We must be for peace and be prepared and willing to pay the price of peace.—*Matthew W. Hill*

☉ AROUND THE WORLD TODAY are a host of obstacles, many difficulties, numerous hardships, but there are also countless missionary opportunities.—*John E. Skoglund*

☉ GOD IS OUR UNLIMITED SOURCE OF SUPPLY. He never fails us. Stewardship means that we must not fail Him.—*Tom J. Davis*

☉ MISSIONS DID NOT COME OUT of the Northern Baptist Convention; it was missions that created the Northern Baptist Convention.—*Reuben E. Nelson*

☉ FAITH IS NOT BELIEF ALONE; it is action in accordance with conviction.—*Kenneth Dodgson*

☉ TODAY WE ARE CONFRONTING A MORAL COLLAPSE and a spiritual dearth such as the western world has not known since the days of the barbarians.—*Sandford Fleming*

☉ BEHIND THE PROBLEM of a warless world lies the prior problem of the people who are to live in it as brothers. Herbert Spencer's dictum still stands, "There is no political alchemy by which you can get golden conduct out of leaden instincts."—*Robert J. McCracken*

☉ LET IT NEVER BE SAID that to our grandparents religion was an experience, to our parents it was a tradition, and to us it is an inconvenience.—*Rolland N. Dutton*

☉ THE PEOPLE OF JAPAN will be saved from the tyranny of communism, from the demoralization of secularism, and from another war, only if we Christians in Japan are supported by you Christians in America by prayer and cooperation in our common Christian task.—*Isamii Chiba*

☉ YOU CAN LEGALIZE THE LIQUOR TRAFFIC but you cannot thereby avoid or undo the harm that it does.—*Matthew W. Hill*

☉ CHRISTIANITY STANDS OR FALLS by its claim to transform human nature. If it is false, its falsity should be exposed. If it is true, its truth should be proclaimed as with the sound of a trumpet.—*Robert J. McCracken*

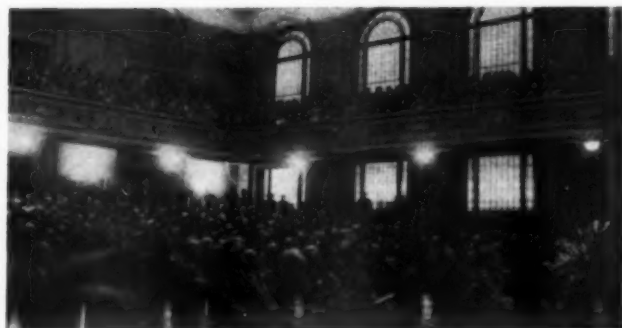
☉ COMMUNISM IS MAN'S CHALLENGE to Christianity and God's judgment upon flabby churches.—*A Chinese educator, quoted by Sandford Fleming*

☉ SOMEONE HAS SAID that the Displaced Persons of Europe should be called "Delayed Pilgrims." That is what they are for they are still on a pilgrimage seeking a place of rest and opportunity to live, work, and establish themselves again in family life and church life and it is our duty to help them.—*C. O. Johnson*

☉ THE RELIGION OF JESUS always refuses to be standardized, canalized, fossilized. Always it is an explosive force, a kind of spiritual dynamite. If our religion does not kindle enthusiasm and make and keep us sunny-hearted, then we should ask whether the religion we profess is really the religion of Jesus.—*Robert J. McCracken*

Golden Gate Commentary

EDITORIAL COMMENTS ON INCIDENTS AND PERSONALITIES AT SAN FRANCISCO



LEFT: *The crowded sanctuary of the First Congregational Church for the Convention worship service at which Dr. Warner Cole preached the sermon.* RIGHT: *A forenoon Convention business session in the Municipal Auditorium*

① TO DR. WARNER COLE, preacher of the Convention sermon at San Francisco, belongs the distinction of being the only Convention preacher who had to preach his sermon twice. Because of the overcrowded sanctuary of San Francisco's First Congregational Church (*see page 355*), and the overflow congregation in the lower Sunday school room, he went to that room while the musical program was being rendered and preached his sermon. Then he returned upstairs and preached it again.

① ONE OF THE SOLEMNLY INSPIRING MOMENTS came at the Wednesday forenoon session when Foreign Board Secretary Elmer A. Fridell presented to President Fleming a gavel sent by the Baptists of the Philippine Islands and made out of the wood of a nara tree, a Philippine Islands mahogany, that grew in the Hopevale Memorial Glen where lie buried the remains of the 11 martyred missionaries and the 12-year-old missionary son, all of whom were executed by the Japanese in December, 1943. In a tender prayer of remembrance the President asked God to give us grace that "when we are prone to be slack in our own discipleship we may pause to think of and remember the martyrs of Hopevale."

① THE SAN FRANCISCO COMMITTEE maintained a nursery at the auditorium to permit mothers with babies to "park" them there while they attended the convention sessions. High record for babies was 45 on Wednesday. When in unison they expressed their dissatisfaction at thus being deposited, the resulting bedlam can be imagined. One day, however, the nursery attendants found the job beyond their capacity. A message was hurriedly sent to Secretary

J. C. Hazen who interrupted the proceedings in order to announce, "A baby in the nursery is out of control. Its mother is needed immediately for pacification purposes." After some hearty Baptist laughter the program proceeded. Perhaps 90 years from now three of these babies will attend some convention as the oldest delegates, a record held at San Francisco by Rev. T. S. Gillen, age 88, of Oregon, and Rev. C. C. Miller, age 95 and Mrs. Miller, age 94, of California. The three were given a grand round of applause when President Fleming introduced them.

① TO MUSIC LOVERS the privilege of hearing the special music at the Convention was easily worth the cost of attendance. The daily solos by Miss Adele Norman who is blessed with a remarkable soprano voice created a worshipful mood for each of Dr. McCracken's uplifting devotional meditations. The congregational singing under Rev. E. E. Gates' spirited direction was like a tonic to the soul. The musical climax, however, was the marvelous singing by the Laymen's Radio Chorus. Never has this reporter heard a rendition of Schubert's classic, "Omnipotence," otherwise known as "Great Is the Lord," like that given at the laymen's program on Wednesday evening, with its marvelous harmonies, the rich blending of the resonant baritone and bass voices with the soaring tenor voices, and the tenor solo singing by Mr. Joseph Barclay whose ringing high B flats above the chorus could be heard in every corner of the immense hall. Then there were the choirs of Linfield College, Redlands University, Berkeley Baptist Divinity School, and the boys' choir from the Chung Mei Home for Chinese boys, and the Woman's Interracial Fellowship Choir of

Oregon, all of them making notable contributions to the music of the Convention. Giving all of these splendid support were two brilliant accompanists, Mrs. Robert Taylor of Stockton, Cal., at the piano and Mr. William Wood of Oakland, Cal., at the mammoth organ. Never before has a Baptist Convention had such abundance of high class, inspiring, superbly rendered, thoroughly appreciated music.

① AS A PRELUDE, possibly prologue would be the more adequate term, to its own program the Convention joined with the First Baptist Church of San Francisco in celebrating the Baptist centennial in California. The First Church was organized on July 6, 1849. An immense crowd gathered in the church on the Sunday evening before the Convention, filling every pew, extra chairs in the aisles, sitting on stairs, and in the vestibules. After a brief welcome by Pastor Lewis J. Julianel and a brief historical address by Convention President Fleming the centennial anniversary sermon was preached by Baptist World Alliance President C. Oscar Johnson. In honor of the occasion the church had published a memorial history, *One Hundred Golden Years for Christ*. Dr. Johnson in his inimitable style delivered an eloquent sermon on the theme "Foundations." Reminding the huge congregation that another movement had started a century ago even as the Baptist movement was beginning in California, namely the communist movement as initiated by Karl Marx and his Manifesto of 100 years ago, Dr. Johnson said that while other foundations around the world were crumbling, the foundation on which the church of Christ was built was as secure and unshakable as ever and that it remained for us as His followers to see that the right superstructures in church, society, and nations were built on this secure foundation.

① MORE THAN 200 PEOPLE attended the annual dinner of the Council on Christian Social Progress, the first time such a meeting has been held on the Pacific Coast. The large attendance evidenced a wholesome interest especially since the dinner had to compete for attendance with a City Missions dinner and a Missionary Education dinner. This gratifying interest was especially pleasing to Dr. Charles L. Seasholes who remembered the intense opposition to the report of the Commission on Social Action at the Colorado Springs Convention in 1935. In 14 short years Christian social action has become an accepted part of the total program of Northern Baptists. This fact suggested the theme of Dr. Gene Bartlett's address at the dinner, "Toward Maturity in Christian Social Action," in which he reviewed the progress in Christian social thinking during the past 40 years, the set-

backs as a result of the first world war, the repeal of prohibition, the long depression, and the second world war and its titanic aftermaths. Nevertheless he felt certain of a growing maturity in social thinking and action and hailed the new emphasis on theology among socially concerned Christians who are seeking deeper meaning to the social gospel. Chairman William G. Mather outlined the task of the Council, and appealed for more active interest and support.

① WITH THE "STREAMLINED" PROGRAM, compressed into four days and the opening session on Monday evening, there was little time for delegates to indulge in sightseeing. Most of them, however, managed to find opportunity for a tour of San Francisco and visits to Golden Gate Park and the Presidio, the famed Golden Gate Bridge and the Oakland Bridge, longest on earth, Chinatown, and the widely publicized Fisherman's Wharf area where they enjoyed a sea food dinner. Always fascinating were the rides on the city's quaint and always overloaded cable cars pulled by underground cables up the steep hills. There was some complaint about San Francisco's high prices, which for food, hotel rooms, and in the shops were as high and in some cases higher than in New York. Daily newspapers were seven cents whereas in New York and other cities the highest is still five cents. The male delegates almost shouted their amazement when they had to pay \$1.25 for a haircut. The 25 cent haircut belongs to ancient history. For delegates who chanced to arrive a few days before the Convention an interesting and denominationally instructive sightseeing tour had been arranged by Dr. W. Earle Smith, Secretary of the Bay Cities Baptist Union. They were escorted around the Bay Cities area visiting Baptist mission projects.

① ON HIS RETURN from the San Francisco Convention the Editor stopped at Ottawa, Kan., to attend commencement at Ottawa University where the honorary degree of Doctor of Literature was conferred upon him. The accompanying citation mentioned his 17 years as Editor, the preceding 10 years as Associate Editor and his recently completed two-year term as President of THE ASSOCIATE CHURCH PRESS. The Editor accepted the honor as a gracious and appreciative recognition of the influence and prestige of MISSIONS to which the citation referred as one of the foremost religious journals in America.

① THE CONVENTION WAS WIDELY PUBLICIZED over radio and television stations in San Francisco. Among those participating, some of whom had to be at the broadcasting studios at 6:00 A.M. and 7:00

(Continued on page 369)

Communism or Christianity in Occupied Japan

By JESSE R. WILSON



Photos on pages 340-343 by Jesse R. Wilson

Chapel service at the Mabie Memorial School in Yokohama, Japan. Dr. Wilson spoke to this representative group of the Japan of tomorrow

WHILE on a visit to India in 1938, everywhere I saw table china and other commodities marked: "Made in Japan". Now some of these same manufactured articles are appearing again in India and elsewhere; only now they are marked: "Made in *Occupied* Japan".

What a difference that word *occupied* connotes; not in the wares for sale but in the land and the people. In 1938, Japan was in the ascendancy of her military might. Her people, her ships, her wares were in every port, and often far inland. Her armies had begun to spread out over China. Her military bases were being strengthened on many islands. Her peoples at home—as I found when I reached Japan in the spring of 1939—were beginning to feel the cost of the China war. Many Japanese were against it and ashamed of it; but the Japanese military and some of Japan's civilian leaders were riding high in self-confidence and power. They had only just begun.

This is the last in a series of four articles by the Home Secretary of the American Baptist Foreign Mission Society reporting his impressions and observations of mission fields in Africa and in the Far East, based on his world tour from which he recently returned to the United States.*

What a contrast a visit to Japan now reveals! How have the mighty fallen! Factories which in 1939 had already turned from the making of simple things which people need to the mass-production of the instruments of war, have been destroyed. Only foundations and sentinel-like

* The three preceding articles were, "Limited Freedom in the Philippine Islands," in *MISSIONS*, May, 1949, pages 270-274; "The Bewildering Tangle that is India", in *MISSIONS*, March, 1949, pages 142-145; and "They Want Us Everywhere in Belgian Congo", in *MISSIONS*, January, 1949, pages 21-24—ED.

chimneys remain to mark their former sites. And with the factories went tens of thousands of homes and hundreds of thousands of lives.

Today Japan is *occupied*—as completely as is necessary for full and absolute control—by American soldiers, sailors, and civilian personnel. Other allied nations have token representation on the occupation council, but the show is predominantly American and General Douglas MacArthur is the stage director whose word is law. Everyone knows him; everyone respects him; and many Japanese seem to hold for him the same affectionate regard which was formerly accorded only to the Emperor.

Without something approximating universal knowledge in such affairs, no one can say positively, but I incline to believe that the United States' occupation of Japan is the best military occupation on a large scale in history. It is perhaps without precedent in its general acceptability to the people of the land occupied. It is probably also without precedent in the concern which the occupation authorities have for the general welfare of the people. This is not to say that it is wholly acceptable. What proud, energetic, intelligent, and capable people like the Japanese would ever choose to be ruled by another nation? Neither is it wholly wise in policy nor above reproof in the conduct of some

individuals among the occupation personnel. Nevertheless the fact remains that the United States' forces occupy Japan today at the end of a bitterly fought war not as an expression of imperialistic power and policy, but for the good of the people of Japan and for the peace and welfare of the world. The United States is taking no loot, demanding no reparations, making no plans to stay any longer than may be necessary. Japan knows this. Japan also knows how terrible her lot might have been under some other occupying power, or if the policy of the United States had been aggressively selfish instead of friendly.

Even so, all of us, Japanese and American alike, may well hope for and work for a brief period of occupation. No occupation can ever be wholly good. At best, it is only partially and temporarily so. Accordingly, the United States should accelerate its program of turning Japan back to the Japanese—land, government, schools, railroads, industry. This the Japanese want and this General MacArthur avowedly proposes to do. One sinister fact, however, gives pause to everyone concerned—to the Japanese, to General MacArthur, and to the United States Government in Washington. It is that Russia stands ready to move in upon a defenseless Japan at any moment when the United



LEFT: *The shortage of trucks makes it necessary to carry heavy loads and to use bicycles for delivery services*



RIGHT: *Lonesome and homesick soldier of the Australian Army in Japan on special assignment*

States might move out. The Japanese who most want Americans to go, knowing this, say, "Please do not leave us until we can be sure that a fate infinitely worse than your occupation will not overtake us." They are, therefore, in the position of saying rather paradoxically, "Hurry away, but not now." And for reply we seem to be saying, "We are not going just yet, but we have begun to look for our hat."

In the meantime, Russia is not waiting. Her agents are at work there as in almost every other land. General MacArthur can and does brush aside the trivial complaints and the obstructionist objections of Russia's representatives on the Allied Occupation Council, but he does not find it so easy to meet Stalin's more subtle methods of ingress into Japan's life and thought.

Next to the occupation itself, the most frequent topic of conversation in Japan today is communism. Everyone knows that communists, both Japanese and others, are scattered throughout the land. Recent elections, held under the freedoms of democracy (even an occupation democracy), gave 35 seats in the National Diet to communists. Groups of school teachers and others sometimes openly declare their communist leanings and loyalties. Communist wall-posters attack the occupation program as "bitter sugar." Such posters offer relief to all who are burdened by the heavy taxes needed to provide occupation costs. Both subtlety and deceit are in what they set forth as facts and in what they promise. The Japanese people, generally, however, do not know this. They only know that in many respects they are in the frying pan. If someone tells them cleverly and convincingly that they can, if they will, jump clear of both the frying pan and the fire, they are willing to jump. Their disillusionment when landing in the fire will come later.

This means that so long as the United States occupies Japan the communists have in the very fact of the occupation, no matter how beneficent it may be, a propaganda aid of the first magnitude. Taxes are high—almost stiflingly so. Every one knows that. And the communists say with some truth and with great plausibility, "It is because of the presence of an alien army." American forces live in great

comfort. A few live in showy extravagance. All Americans have first claim on light, power, gas, coal, and transportation. In all of these things the Japanese are on short rations. The communists ask, "Why?" and, they hasten to answer, "It is all because of imperialistic, capitalistic America." Then they add, "The only real democracy is in Russia." Many Japanese people, not knowing Russia, but knowing painfully their own sad state, believe such propaganda.

What is the answer? No one seems to be quite sure, or at least convincing in saying what it is.

To many discerning men and women a few things, however, are clear. *First*, Japan must be protected for some time to come by some friendly military force. Russian propaganda is clever and effective, but it is not irresistible, as would be complete Russian military domination. *Second*, for so long as the United States may be in control, she must do an even better job of helping Japan to become quickly self-governing and economically self-sustaining. In local and national government agencies, in industry and commerce, and in education, transfers of initiative and control from Americans to Japanese must be accelerated. The Japanese will not resent the presence of our armed forces (fully 75 per cent of the people have no contact with them anyway and only a few centers are really occupied), if only we are willing to speed up the whole program of recovery, restoration, and indigenous control. This will be the best



All that remains of the mission residence in Osaka, Japan, where Dr. and Mrs. Wilson lived while in missionary service



Mr. Usaburo Suminoto, who was baptized by Dr. Wilson in 1925, his son and two daughters, of Osaka, Japan

way to discount communist propaganda and to commend our own essentially good democratic principles and procedures.

Beyond all of this, however, the Christian church must make its own distinctive contribution to the life and destiny of Japan. Fortunately, it is free to do its work. Fortunately also, with some—but all too many—regrettable exceptions, the occupation forces have not discounted the Christian way of life and have often commended it. And, fortunately again, while Christian missionaries have frequently received help from occupation authorities, they have not become identified with the occupation itself. They are recognized as representatives not of any earthly power, but of a heavenly kingdom; not of a national group, but of a universal fellowship; not of military might, but of redemptive love. It would seem that at present, at least, there is little danger of confusion at these points.

Moreover, the breakup of old thought patterns in life and religion, and the intense suffering, both physical and spiritual, through which the Japanese people have gone, have left them intellectually and spiritually hungry. They need something for both heart and mind. They need something redemptive, something recreative, something to hope for, something to live for. In other words, theirs is the great universal need for Jesus Christ as Friend and Savior and Lord.

Beyond any doubt this is the supreme Christian opportunity in Japan. Perhaps never before were so many hearts and minds in so small a geographical area so utterly open to the gospel as are Japanese hearts and minds today. Many of the natural obstacles in the way of accepting

the Christian faith—pride, prejudice, complacency, rebellion, strict adherence to ancient faiths—have been broken up by the exigencies of the war years, as if God Himself had been harrowing the soil for His own planting. The only real open and avowed opposition which we as Christians have is communism. But we need not give much anxious thought to communism if we will only do our own planting. Communist seed will grow in the soil of Japan today as surely as will Christian seed, just as tares will grow in wheat fields. But communism will not in the end feed hungry hearts and minds any more than tares will feed hungry bodies. If we allow communists to do all the sowing, the result will be a bitter crop for the Japanese, for us, and for the world. We have nothing to fear if we will only sow the good seed of the Kingdom. The Lord of the Harvest will watch over what we sow, and He will also know what to do with the tares.

We really have a better story to tell to Japan than the communists ever have had or ever will have; and it has the advantage of being a true story. It is grounded, not in some political and economic theories, but in the love and redemptive self-giving of God in Christ. It did not begin a few years ago in the class-conscious brain of a man, however great, but in the eternal purposes of a Heavenly Father who is not willing that any should perish, but who wants all to come to repentance and to life. The story needs only to be told, to be heralded by life and by word, by love that seeks no political or economic preferences for itself, or for a particular class, but only the privilege of reflecting something of God's love for all mankind.

If it is as simple as this, and if the way is as open as these paragraphs indicate, then why do Northern Baptists have only 16 missionaries in Japan when they ought to have 60 or more? Let us thank God for the 16 who are there—the Axlings, the Footes, the Toppings, the Hinchmans, the Fridells, and the Misses Acock, Allen, Bixby, Cuddeback, Jesse, and McCoy. At present, and temporarily, at least, Miss Gertrude Waterman, Miss Gertrude McCulloch, and Dr. and Mrs. Sterling Beath are also there from China to help. But how small a force this is for the churches, schools, and kindergartens

in Tokyo, Yokohama, Sendai, Shiogama, Kuji, Osaka, Kobe, Himeji, and Nara—not to mention other places where we have special responsibilities!

Only one thing holds us back. It is lack of funds. Young people are willing to go as missionaries. Our Candidate Secretary is in touch with many who might well be sent. If only we

could become inspired, not by our common fear of communism, but by the love of God that wills and wants to give fulness of light and life to the Japanese who are wistfully waiting for just this, perhaps we would then do the one thing needful: namely, pour out our gifts in more adequate measure as unto God who has blessed Americans beyond any other people.



While in Santiago, Cuba, Dr. Conrad participated in the memorial service and wreath laying by the Cuban Baptist Convention at the base of the bust of Cuba's patriot, José Martí.

A Stewardship Tour of Latin America

By PAUL H. CONRAD

TO a citizen of the United States, and especially to an evangelical Protestant, who makes his first visit to the countries of Latin America, there comes frequently a vivid awareness of contrasts. There are contrasts in customs and costumes, in spirituality and superstition, in artistry and artfulness, and in homes and hovels. Such contrasts registered with me as I studied the cultural and religious backgrounds against which is set our comprehensive program of home missions in our Latin American fields. Thus seeing personally the bewildering differences from the cultures and the methods to which we are accustomed in the United States, and hearing personal testimony concerning fanatical persecutions and violent resistance through which the message of the

On a tour of mission fields in Latin America where he conducted stewardship institutes for preachers and church workers, the Executive Secretary of the Department of Stewardship was impressed not only by the vivid contrasts between life there and in the United States, but also by the volume and the quality of American Baptist home mission effort and achievement.

Christian gospel has been projected in Latin America, it was marvelous to note the volume and the quality of our home mission effort during the past 50 years. No one can appraise properly the achievements of Baptist home missions in this area of the world without

taking into consideration these sharply contrasting backgrounds.

Secular minded Americans often question the ethical right of evangelical missions to "invade" countries that are traditionally Roman Catholic in their religious adherence. One has only to observe the fruits of ignorance and superstition under which the people have been deliberately kept by the one religious system in contrast with the enlightenment and progressive development that follows the entrance of evangelical Christianity to be satisfied of the latter's vindication. The effectiveness of the new awakening to the long undiscovered values of religious freedom and liberal education is underscored by the frenzied but futile attempts of the entrenched ecclesiastical forces to stem the advance of evangelical Christianity by various forms of persecution and intimidation.

The most impressive picture of the centuries-old power of the Roman Catholic Church came to me on the first Sunday morning of my recent 42-day visit to Latin America. I was driven by our general missionary for Mexico, Rev. Orlando C. Tibbetts, to a suburb of Mexico City for a morning preaching service. In the center of this suburban town stood the famous Basilica, the shrine of the Virgin of Guadalupe, the patron saint of Mexico. Completely surrounding the edifice were hundreds of sidewalk vendors, selling everything from sweetcakes of doubtful cleanliness to wearing apparel and prize chances on gaudy merchandise. Here and there jazz bands and raucous singers were dispensing sensuous songs. From the loud speakers above the street crowds roared the voices of the priests



The stewardship conference group of pastors and church workers at Colegio Bautista, Managua, Nicaragua

MISSIONS



The school of nurses at the Evelyn Briggs Cranska Memorial Hospital at Managua, Nicaragua, with Dr. Sanches at the left and Dr. John S. Pixley at the right

who were preaching within the church. So congested were the sidewalks surrounding the immense shrine that we had to pick our way with extreme care in order to avoid skidding into open dishes of Mexican jelly or knocking over mountains of tortillas. Once inside the edifice we pushed our way through the hundreds of worshipers into the little chapel at one side. In a tall glass case stood the statue of the Virgin of Guadalupe. Again we had to grope through the live mass of people who were kneeling and crawling toward the object of their blind devotion in order to deposit coins and bills into convenient slots in the frame. As the contributors rubbed their hands over the glass they prayed fervently for the healing of their many diseases.

Out in the air of freedom again we hurried to the tiny little Baptist chapel just three blocks away on a muddy side street. It has the elaborate title of *Primera Iglesia Bautista de Gustavo Madero*, but the modest little congregation offered no competition in size. Nevertheless, small and seemingly insignificant though it is in contrast with the gigantic spectacle three blocks away, it has suffered endless persecution. Yet how serene was the dauntless expression on the faces of the congregation as I preached to them the riches of Christ, with Dr. Ota G. Walters as an interpreter. At the close of the service the wonderful expressions of gratitude and of Christian affection made it clear to me why the church down the street, mighty in numbers and powerful in influence, feared the irresistible spirit of a tiny evangelical band like that. Through a 25-year ministry Pastor Monte-

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mayor has resisted all attacks and has recruited a stalwart body of courageous Christians. Now the pastor is gathering a new flock at Xochimilco. In the afternoon I preached there to a group gathered in a Mexican home. They are cheerful and hopeful of building a new edifice in the near future. We sat down to a satisfying supper of tamales, papaya and hot chocolate.

Early in the evening I was taken back into the city to preach at the *Primera Iglesia Bautista*, of which Rev. S. T. Ojeda is pastor. Under his long pastorate the church has grown in membership and to a regular Sunday attendance of over 500 who are engaged in a building program for a new church. The educational unit is now under construction. In contrast with our American communion custom, the Lord's Supper which followed my evening sermon was individually administered. As the deacons passed down the aisles, one by one the communicants rose to receive the bread and partake of the cup while standing. At the same service, I noticed another different custom, which I later found in other Latin American countries. When the ushers brought the offering forward, the head usher instead of the pastor made the offertory prayer.

During my entire trip in Latin America my traveling companion was Dr. Charles S. Detweiler, recently retired after 30 years as Secretary of the American Baptist Home Mission Society. The principal purpose of our tour was to conduct institutes for pastors and workers. The program emphasized stewardship, its teaching and practice, and expository studies in the Epistles, as background for their preaching and pastoral leadership. Our Institute in Mexico City was conducted at the new *Seminario Evangelico*, which is presided over by Rev. Orlando C. Tibbetts. The eager interest and many expressions of gratitude of pastors and students in attendance were ample compensation for the effort expended.

We were also privileged to drive to Puebla for a two-day visit to our *Hospital Latino Americano*, which is under the expert direction of Dr. Feland L. Meadows. While in that city we visited also our well known school, *Colegio Howard*, which is sponsored by the Women's Home Society, and directed by Mr. Benjamin

Sierra. The Baptist church there is going ahead with a major building program. The edifice was not yet near enough to completion to be occupied. So we had the midweek prayer service in a little upper room, where 80 faithful members gathered. Imagine a choir of young people, several in work clothes and various nondescript costumes singing a Bach chorale *a capella* and from memory! Such was the performance of the choir that evening, under the direction of Dr. George Gaspar, the X-ray specialist at our well equipped hospital.

Far different were the sights to greet us during our next week in El Salvador! That thickly populated little country lacks many of the advantages of Mexico and the people have not advanced so far. Yet our pastors' institute there was better attended and the wistfulness of those pastors will always live in my memory. I said to my host, Rev. John G. Todd, and to Missionary Thomas F. F. Dixon, "It would not do for me to remain here many weeks, for you would not be able to pry me loose from these warm hearted people." They listened intently to every word of our teaching, asked many questions, prayed and sang with us, and showered us with gifts as we left.

Two days in Santa Ana, El Salvador, were choice in Christian privilege. Guests in the homes of the Dixons, we were able to spend some time at our *Colegio Bautista*, regarded as one of the finest in the country. Directed by Miss Ruth Carr and assisted by Miss Estoy Reddin, it is an expertly organized complete school, from the kindergarten through the five classes of High School. Enrolled are 449 students, of whom 143 are in High School while 67 are boarding students. A faculty of 17 has its hands full with a complete schedule.

On the following Sunday it was my privilege to address the entire *Escuela Dominical* (Sunday school) of 315 boys, girls and adults, speaking a few preliminary words of greeting in my own questionable Spanish and then having my message interpreted by Missionary Dixon.

I was impressed by the high calibre of the work at the school in Managua. The school has maintained such a high scholastic standing that it is regarded by government and civic leaders as the outstanding school in Nicaragua.

I witnessed the system of examinations of each individual student before the governmental tribunal of examiners. Although the students take it very seriously and are nervous, they feel that the examinations are fair and their marks are surprisingly good. One of the great privileges was to deliver the commencement address to the graduating class, the boys in white suits, maroon bow ties and pocket handkerchiefs and the girls in white evening dresses. There are 722 students in the grades and high school, the latter being equivalent to the junior college in the United States.

The next week in hot, windy, dusty, but beautiful Nicaragua was one of many deep impressions. We were met at the airport by the entire missionary staff and their families. How happy they were to see us! The genuineness of that reception went to my heart. I felt a new bond of partnership with these devoted missionaries. Each succeeding day was memorable,—the three days with 40 pastors, their wives and workers at *Colegio Bautista*, the fellowship in the home and with the family of Principal Lloyd Wyse, the visit to Massaya, the home of General Missionary and Mrs. Robert Dixon, and the new Seminary which they are conducting, the banquet of the first graduating class of one student at a Managua hotel, the inspection of the Evelyn Briggs Cranska Memorial Hospital under the expert direction of Dr. John S. Pixley, the visit in the Pixleys' home, the visit to the girls' building of the *Colegio Bautista* guided by Miss Mary Butler, Miss Marcia Cudworth and Miss Esther Fairbank.

Space will not permit a detailed description of our mission hospital at Managua, and of the

amazingly fine work done by Dr. Pixley and his staff with limited and even outmoded equipment. The school for nurses is the best in Nicaragua and doubtless in Central America.

From Nicaragua by way of Panama, we went to Cuba for the Cuban Baptist Convention at Santiago. Here we joined the larger party of representative Northern Baptists, who had come to participate in the 50th anniversary celebrations in Cuba and Puerto Rico. These included President Sandford Fleming, Dr. G. Pitt Beers, Mrs. Milo C. Wenger, Miss Helen Schmitz, Rev. Wilbur Larson, Dr. Richard Hoiland and later Dr. Herbert Ford of Central Baptist Theological Seminary. Each of us was assigned a major place on the program for an address. The subject assigned me was "*Mayor-domia*," which strangely enough means "Stewardship!" By every possible means these brothers and sisters of ours in the Christian family demonstrated their appreciation of our visit and the fact that we represented the 7000 Northern Baptist churches that have given them life and sustenance through the 50 years.

Our final week in Puerto Rico has already been reported by Dr. G. Pitt Beers. (*See May issue, pages 279-281.*) The "*Cincuentenario Obra Evangelica de Puerto Rico*" was an interdenominational celebration, but Baptists had a large share of it. The Cuban Baptist Convention at Rio Piedras through the week, our fine place of leadership in the union meetings of the weekend and the opportunity to visit such splendid work as that of our Barranquitas Academy all added up to a thrilling experience which I shall always remember with gratitude to God and with pride in my Baptist heritage.

NOTE—The second article in this series by Dr. Paul H. Conrad will report his visit to Haiti and be published in the September issue.—ED.

FACTS AND FOLKS

► THE BOARD OF EDUCATION announces the resignation of Dr. Milton C. Froyd as its Assistant Director in the Department of Schools, Colleges, and Seminaries, effective August 1, 1949. He has accepted a position on the faculty

News brevities reported from all over the world

and administrative staff of the Colgate-Rochester Divinity School. Dr. Froyd was educated at Bethel Academy, Gordon College, and

Columbia University. From the last mentioned institution he holds both the M.A. and the Ed.D. degree which he received in the field of educational research. Dr. Froyd first achieved a national reputation as a result of his book,

Theological Education in the Northern Baptist Convention which was published five years ago and was hailed as the most complete and significant of its kind ever made.

► A NEW CHURCH for Mexican Baptists in Wichita, Kansas was recently dedicated free of debt although the edifice cost more than \$18,000. The old church has been remodeled for Sunday school and church parish activities and on the same lot is a five-room parsonage. The entire property is estimated to be worth more than \$25,000. Since November 1, 1948 the church has had as pastor Rev. Ruben M. Denna, a graduate of the Spanish American Baptist Theological Seminary in Los Angeles, Cal. This is his first pastorate. The church was established as a mission among Mexicans in Wichita about 30 years ago. On Dedication Sunday the sermon was preached by Dr. F. B. Thorn, pastor of Wichita's First Baptist Church.

► INSTEAD of the customary academic pageantry the inauguration on May 21-22, 1949 of President Wilbour E. Saunders at the Colgate-Rochester Divinity School scheduled as its chief program feature a conference of laymen with primary emphasis on laymen as representatives of churches and of church organizations. Special invitations had been sent to several hundred laymen. The inauguration address was delivered by Governor Alfred E. Driscoll of New Jersey. Other speakers participating in the two-day conference included U. S. Senator Charles W. Tobey, President Henry M. Wriston of Brown University, President Kenneth I. Brown of Denison University, Dr. Luther Wesley Smith, Bishop Theodore R. Ludlow who preached at the Sunday worship service, and Mrs. Leslie E. Swain who addressed a convocation for laywomen.

► OTTAWA UNIVERSITY at Ottawa, Kans., announces the appointment of Roger Fredrikson as Assistant Professor of Religion and Director of Student Religious Activities, effective with the autumn semester in September. He has just completed his graduate studies for a master's degree at Andover Newton Theological School. He is an alumnus of Ottawa University, class of 1942, and in 1945-1946 he served as President of the Baptist Youth Fellowship. He represented Baptist youth at the World Christian Youth Congress in Oslo, Norway in 1947, at the World Council of Churches in Amsterdam, Holland, in 1948.



Roger Fredrikson

► UNDER THE AUSPICES of the Baptist World Alliance and in the interests of fraternal fellowship between American Baptists and German Baptists, President Jakob Meister of the Baptist Union of Germany arrived in the United States late in April. After attending the Executive Committee of the Baptist World Alliance in Washington, D. C., May 2nd, he began a four-months tour of the United States and Canada visiting many Baptist churches and Conventions as a fraternal delegate expressing gratitude in behalf of the Baptists

of Germany for the postwar relief and reconstruction help that American and Canadian Baptists have furnished. Late in August he plans to return to Berlin.

► THE HOME MISSION BOARD and the Woman's Board announce the appointment, effective May 1, 1949, of Miss Rose Williams as Missionary of Evangelism. She has directed the program of evangelism among women during the Crusade for Christ through Evangelism. Churches desiring her assistance should write to her at 510 Welling-ton Avenue, Chicago, Ill. Copies of a leaflet, "Witnessing to Women", describing her work, are available free on request to Home Mission Headquarters, 212 Fifth Avenue, New York 10, N. Y.

► ON THE STAFF at the Christian Hospital in Shaohing, East China, are nine doctors, including two internes, of whom seven are professing Christians, according to a report from Hospital Superintendent Lincoln Pan, M.D. All the nursing staff members are Christians. Recently the hospital, with the aid of relief funds from the China International Relief Committee remodeled an old building to the rear as the hospital's tuberculosis unit. Exact statistics are not available but it is more than probable that the greatest single cause of sickness and death in the Shaohing area is tuberculosis. The unfavorable climate, low scale of living, absence of sunlight in sleeping rooms, and ignorance of the people account for its prevalence. The new unit has 18 beds on the first floor and 10 beds on the second floor. Equipment includes a thoracoscope obtained from the United States through special gifts for which Dr. Pan expresses hearty thanks. He also reports good results from the use of the new wonder drug known as streptomycin.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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Are These the Terrifying Shadows That Coming Events Cast Before Them?

THE North Atlantic Security Pact (*See MISSIONS, May, 1949, page 289*) has been widely publicized as a peace pact "for the preservation of peace, security and freedom in the North Atlantic countries." Repeatedly it has been declared to be not directed against any nation but only against aggression. A minority of Americans, however, interpret it as a preparation for war against Russia. Is the minority right?

It should be sobering, indeed terrifying, to set the Pact against the background of what has happened and what has been said since the Pact was signed by the 12 participating nations. The meaning of the following reported incidents and remarks should be considered before the Pact is finally ratified by the U. S. Senate.

1—Less than 48 hours after the Pact was signed the President of the United States is reported to have said that he would not hesitate again to order the use of the atomic bomb as he did in 1945 on Hiroshima and Nagasaki.

2—Late in April 70,000 American troops in Germany went into action in the largest war games ever engaged in by the U. S. Army in Europe "against a mythical foe from the East," as reported in newspaper headlines.

3—At the annual D. A. R. Convention in Washington, D. C., President Mrs. Roscoe C. O'Bryne is reported to have said, "We shall not permit any 'cold war' to become a 'deep freeze'. We can turn on the heat and we have the fuel."

4—Three days after the Pact was signed, an editorial in *The New York Times* said, "Our military frontiers are . . . at the Iron Curtain itself. . . . We must not depend on the atomic bomb alone or on bombers held in reserve some 3,000 miles away, but we must funnel the great strength of the new world to the ramparts of the old."

5—From London came a newspaper report that "U. S. Gets British Atomic Bombing Bases," and that "a radar net 900 miles long has been stretched across Europe from north to south."

6—As reported by David Lawrence in *The New York Sun*, it is recorded in the official record of Congress that "the United States virtually expects to fight Russia." He quotes Congressman Clarence Cannon as having said, "The next war must be won in the first three weeks. In that time we must pulverize every military center in Russia."

7—At Colgate University the students are reported to have heard former Ambassador William C. Bullitt tell them, "The United States faces a struggle with Russia. It is tragically clear that war is coming to the United States and in consequence the road to peace runs through another valley of death."

Are these incidents like pieces in a jig-saw puzzle which when placed together begin to disclose an emerging, terrifying pattern of what lies ahead? Are they like the shadows that coming events cast before them? Against whom is the D. A. R. heat to be turned on? Against whom does President Truman direct his warning about again using the atomic bomb? Who is the "mythical foe" from the East? Against what enemy are the British atomic bombing bases and the European radar net to be used? In a radio broadcast following the signing of the Pact, Mr. Drew Pearson reported the President of the United Nations complaining to the American Secretary of State that the Pact ought not to have been signed on the day before the United Nations opened its Assembly. When the Secretary explained that the only other available date was April 1st, April Fool's Day, the U. N. President is said to have replied that April Fool's Day would have been more appropriate.

The reader can draw his own conclusions.

The Global Spread of Communism And Three Suggested Answers

THE slow infiltration of communism in India, its steady expansion in Indonesia, and late in May, its spectacular sweep across China, regardless of whether or not this is Soviet Russia's defiant answer to the North Atlantic Security Pact, as some commentators interpret it, focusses attention on three recently suggested answers to the global threat of communism. With these answers American Christians should find themselves in accord.

Concerning Indonesia an editorial in *The New York Times* offered this meaningful comment,

The answer to communism in the ancient lands of the human race in Asia lies there as it does elsewhere in building up democratic systems and in offering new hope and new dignity to populations that have long been treated like servants and children.

Concerning India Miss Margaret Parton, correspondent of *The New York Herald Tribune*, reports this answer by an Indian official,

The trouble in meeting communism in India is that those who have, have too much and those that have not, have nothing. That is what the communists have been telling the people. That is why the communists are gaining the allegiance of the people. We cannot contradict this. We can fight communism only by recognizing the legitimate grievances of the people.

The third answer was proposed by Episcopal Bishop James P. De Wolfe at the annual communion of the Brotherhood of St. Andrew,

We cannot flirt with communism nor can we ignore it. As Americans and as Christians we are bound to combat it; but we cannot defeat it by prosperous indifference nor by political power nor by military measures. Not even the atomic bomb can destroy it. *Communism is an ideology and it can be vanquished only by a stronger ideology which is Christianity.* (Italics by MISSIONS.)

What is happening in China, India, and Indonesia is partly the inevitable result of centuries of imperialist exploitation of the natural resources and of the colored people of the Far East by the white race. Too long the superiority complex of Europeans and Americans has regarded the populations of Asia as inferior peoples, as

servants and coolies to be pushed around, or benevolently perchance as children to be paternalistically treated. They have not been regarded as human beings endowed with dignity, entitled to human rights, worthy of equality in treatment. Now comes a day of reckoning. Having been denied hope, dignity, and equality, the people of the Far East look to the alluring propaganda of communism and its unfillable promise of better conditions. They are not likely to reject communist propaganda unless and until the white race offers them the Christian ideology of democracy, brotherhood, and equality in affirmations proved by actual practice.

It is sobering as well as challenging to reflect that thus far in the Far East the foreign mission enterprise with its Christian gospel has offered the people the only ideology that can vanquish communism.

The Last March of Cap and Gown Across the American Campus

THROUGHOUT these United States during this lovely month of June thousands of young people in academic cap and gown have been marching across the campus for the last time and then out into the world presumably educated, equipped, and prepared to meet the problems of life. Although the postwar peak in college enrolment has passed, American colleges continue overcrowded. This year in each of six states more than 100,000 young people were enrolled in college, New York reporting 308,436, California 190,650, Illinois 152,521, Pennsylvania 148,949, Ohio 140,253, and Texas 126,228. Moreover each of 12 universities reported an enrolment exceeding 20,000 as follows,

NEW YORK UNIVERSITY	47,647
UNIVERSITY OF CALIFORNIA	43,469
CITY COLLEGE OF NEW YORK	28,567
COLUMBIA UNIVERSITY	28,000
UNIVERSITY OF MINNESOTA	27,243
UNIVERSITY OF ILLINOIS	25,920
OHIO STATE UNIVERSITY	23,929
NORTHWESTERN UNIVERSITY	23,788
UNIVERSITY OF INDIANA	23,131
UNIVERSITY OF SOUTHERN CALIFORNIA	22,740
UNIVERSITY OF WISCONSIN	22,353
UNIVERSITY OF MICHIGAN	21,002

In the over-all tabulation it is a sobering fact that the United States has more students in

college than the rest of the world together. From him that hath much shall be required. With such educational background the rest of the world has a right to expect from the United States superb cultural and moral leadership.

Occupying a significant place in the American educational system is the church sponsored college. Related to the Northern Baptist Convention, independently or through its Board of Education, are 20 colleges and universities, 10 colleges for Negroes, 18 junior colleges and academies, and 16 theological seminaries and training schools, a total of 64 institutions some of whom have been carrying advertising announcements in the past four issues of *MISSIONS*. (See this issue, pages 324-327.)

These Baptist schools and colleges cannot compete with the big state and private universities in quantity of students; nevertheless they do compete successfully and significantly in the quality of training furnished, in the leadership quality of graduate output sent into the world, and particularly in the quality of Christian impact on the student during his entire college course. It is a deplorable fact that many state and private institutions have been drifting away from their Christian moorings and have been detaching themselves from the Christian foundations on which all American education was originally established, whereas the church related college still maintains a Christian atmosphere on its campus, infuses a Christian spirit in its class rooms, inspires its students to Christian idealism, and upholds a Christian philosophy of life in an age that thinks of life only in terms of secular culture and of complacent neutrality toward the totalitarian orthodoxies and ideologies that seek the allegiance of the world's youth. Surely no institutions today are more deserving of whole hearted Baptist support than their 64 schools and colleges.

The Illusion of World Security And the Absence of God

ONCE again the United Nations opened its plenary assembly at its temporary headquarters in Flushing Meadows, New York City, on April 5, 1949, without prayer or religious reference of any kind and without the slightest acknowledgment of the need of divine guidance.

The President of the Assembly merely pounded his gavel and proceeded to read his speech.

On the preceding day in Washington the ceremonial signing of the North Atlantic Security Pact by the foreign ministers and ambassadors of twelve nations, in the presence of the President and the Vice-President of the United States, Senators, and other notables was accomplished likewise without reference to God or any confession of the need of His guidance. There were present numerous radio news commentators, much newsreel picture apparatus, and batteries of television cameras. But God was not invited. His presence was not invoked. All twelve of the signatory nations are reputed to be at least nominally Christian nations. Eight of them support state established Christian churches. Therefore any reference to God or the invoking of His blessing could not possibly have offended Chinese Confucianists, Arabian Mohammedans, Burmese Buddhists, or Indian Hindus, an argument often used in defending the absence of Christian prayer at sessions of the United Nations.

Long ago an ancient prophet wrote, "the nations shall be confounded at all their might", and another prophet wrote, "not by might, nor by power, but by my Spirit", saith the Lord. Thus to ignore God and to relegate Him to a position of insignificance or irrelevance explains why humanity finds it necessary to have so many man-made pacts, military agreements, and international treaties. Without acknowledgment of and surrender to His Spirit, such formal, diplomatic, ceremonially signed, radio broadcast, and televised agreements merely create and sustain an illusion of fictitious security, the climax of which emerges in the fiendish irony of the atomic bomb.

NOTE—As this issue goes to press it is reported that a prayer room will be built in the new United Nations Headquarters and that public sessions will hereafter open with one minute of silent meditation.—ED.

Editorial ♦ Comment

♦ WITH THEIR IMMENSE PRIDE and faith in public education it seems incredible that the American people, adults as well as young people, each month should buy and read 40,000,000 copies of comic magazines. "Our mass education has abolished illiter-

acy", said President Harold W. Dodds of Princeton University, "but it has resulted in the sale of 40,000,000 comic magazines each month." Something is wrong among a people who glory in their universities but who are possessed of a voracious appetite for cheap and tawdry reading matter. It is hard to place this fact in the lovely setting of this month's college commencements.

◆ IN A LETTER to the Editor (see May issue, page 261), Prof. W. W. Dolan of Linfield College, McMinnville, Ore., regretted the use by MISSIONS of the word, "silliness," in applying to white race prejudice. He thought "deplorable" or "regrettable" would have been more appropriate. Perhaps he is right. Yet what word can more adequately describe what happened recently in South Africa, a land notorious for its color prejudice? In April, as reported in *The New York Sun*, the South African Broadcasting Company, which is a semi-official government corporation, decided to ban all recordings by Paul Robeson, the celebrated American Negro concert singer. There is nothing wrong with his singing. There are no defects in his vocal chords. The only reason why the people of South Africa are to be deprived of opportunities to tune in their radios to broadcast the records of Mr. Robeson's matchless, baritone voice is because *his skin color is not white!* When race prejudice reaches such extremes as to ban broadcast music because of the skin color of the *unseen* musician, it becomes mental illness. People whose prejudice is thus manifested are in need of the professional services of a psychiatrist.

◆ FOLLOWING THE PUBLICATION of Mr. Homer Bigart's article on the repression of Protestants in Roman Catholic Spain, (See "*The World Today*", page 332), a reader of *The New York Herald Tribune* wrote a sharp letter of protest. He is evidently a loyal Roman Catholic, well versed in Catholic doctrine and polity, and upholding the arrogant Roman Catholic claim to ecclesiastical priority everywhere, for he wrote, "*The Roman Catholic Church was instituted by Jesus Christ to last for all time; hence it is the one, true church, the means by which all men are saved. No one on earth today realizes this more so than the Spaniard. . . . No Spaniard would tolerate anything but Roman Catholicism. To him all other religions are false, as they are to all Roman Catholics. The Spaniard does not deny any one the right to practice his religion so long as he does not practice it in Spain.*" So long as this is the adamant, unchangeable, totalitarian position of the Roman Catholic Hierarchy, there is no probability of religious peace on earth and no possibility of Roman Catholic and Protestant cooperation even when both

THE GREAT DELUSION

Number 162

LIQUOR IN THE GROCERY STORE

ACCORDING to a statement by The United States Brewers Foundation, as reported in *The New York Herald Tribune*, "more and more attention is being focussed on the sale of beer in grocery stores." In 1947, latest year for which figures are cited, 72,142 grocery stores sold \$312,669,000 worth of beer, whereas in 1927 the total was \$86,948,000, an increase of almost 300% in 10 years!

The Brewers Foundation stresses the great opportunity for much wider expansion in the number of grocery stores and in the quantity of beer to be sold, but explains that such expansion is held in check by "opposition from pressure groups, or exorbitant license fees, or by outright prohibition of the sale of beer by grocers." Unfortunately only four states prohibit the sale of beer in grocery stores, Pennsylvania, North Dakota, Delaware, and Wyoming. There ought to be 48 states instead of only four. The license fees ought to be so high and the pressure in opposition to beer in grocery stores ought to be so strong that nowhere in the United States should it be possible for anybody, man, woman, or child to enter a grocery store to buy a bottle of liquor.

When the American people voted 16 years ago for the repeal of the Prohibition Amendment to the Constitution, they were never told by the persuasive liquor interests that 16 years later more than 72,000 stores where they bought their butter and eggs and bread would also sell them beer.

are confronted by the common foes of a godless secularism and an atheistic communism.

◆ AS EVERY CHRISTIAN IS AWARE, communism has New Testament sanction, for it was practiced in the early Christian church. (See Acts, 2:44-45 and 4:32). However, between the Christian communism of the first century and the atheistic communism of the 20th century there is a basic, irreconcilable distinction. One of the finest analysis of that fundamental difference was recently given by Roger A. Freeman in *TIME* newsmagazine who quoted the late Professor Zehentbauer of the University of Vienna as having expressed it as follows, "The early Christian communists taught and practiced, what is mine is thine; whereas the modern communists preach and practice, what is thine is mine."

THE LIBRARY

Reviews of Current Books and Announcements by Publishers

► **FRAGRANT JADE**, by *Alice Marguerite Huggins*, is the beautiful story of a little club-footed Chinese girl who went to a mission school in spite of the protest of her father. There she suffered humiliation from other children who teased her because of her physical deformity. She also suffered fear lest she be forced to submit to the surgeon's knife. The mission doctor won her confidence. Her foot was straightened and healed, and she grew into a child beautiful in character. She finally won over her family to an appreciation of the mission school. This story simply, but engagingly told, will touch the heart of the reader, and strengthen support of the missionary enterprise. (Broadman Press, 86 pages, \$1.35)

► **THE COMMON VENTURES OF LIFE** by *Elton Trueblood*, presents in book form the Willson Lectures of 1948 at South Western University, Georgetown, Texas. After an introductory chapter on "The Recovery of Wholeness," the author deals with such outstanding experiences of human living as "Marriage", "Birth", and "Work", and "Death". The underlying thesis is that "the best life for mankind will always be that life in which the inevitable experiences are undertaken with the most intelligence, reverence and courage." Common experiences such as falling in love, producing children, working, and dying could be supreme experiences. All too often they are dull and lack any great radiance. The author gives good counsel on how to glorify these primary ventures of life. It will help if marriage is entered into as unconditional and as a sacrament, that is, a sacred experience. Birth, like marriage, has a public sig-

nificance. The community has a stake in every child. The home can be made a place where love is supreme and where the Kingdom of God can start. The chief way to serve God is in our daily work and high religion must elevate and enable the principle of vocation. "Work is a window through which the divine light can shine in a peculiar way." Death cannot be eliminated from life, but it too can be glorified by a deep undergirding faith in God. (Harper and Brothers, 124 pages. \$1.00)

► **KEEPING MEN ON THEIR FEET**, by *Frederick K. Stamm*, takes its title from the text, "Your words have kept men on their feet, the weak-kneed you have nerved." (*Job 4:4* Moffat), and presents 24 scriptural messages that speak to the hearts of those who find it difficult to stand up against the daily perplexities, prejudices and problems of life. The book is not written to pursue intellectual interests, but to meet human needs. The illustrations are very ordinary,

taken from common experiences, and the sermons are simple affirmations of the power of God to sustain His children. (Harper and Brothers; 192 pages; \$2.00.)

► **WE WORSHIP TOGETHER**, by *Mary G. Martin*, contains 49 worship services, arranged under weekly and monthly themes for kindergarten, primary, and junior children, supplemented by additional poems, songs, and excellent suggestions for a well-planned children's worship service. While the volume is intended primarily as a guide for church school leaders of children of mixed groups, meeting in one room, it is equally helpful for departmental leaders in closely graded schools, in planning a dignified, impressive worship service. It is a book of rare quality and practical value; one of the best in recent years in its field. (Judson Press; 229 pages; \$2.25.)

► **LIFE VICTORIOUS**, by *Joseph Fort Newton*, is a revised and enlarged edition of the title, "What Have The Saints To Teach Us?", first published in 1914. Saints are defined as "the great masters of the religious life who have shown us to what fine issues our mortal life ascends by following Christ." While numerous names are briefly presented, the essays deal largely with four great heroes of the Christian faith: Augustine, Francis of Assisi, John Wesley and John Woolman (Revell; 110 pages; \$1.25.)

► **BE GLAD YOU'RE A PROTESTANT**, by *Harry C. Munro*, makes every Protestant proud that a Christian clergyman can write about the noble heritage and profound teachings of his faith without speaking disparagingly or lightly of

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GAINES S. DOBBINS

In terms which are intensely practical, Dr. Dobbins interprets the principles and methods of Jesus as a model for all who would do personal Christian work. The book is marked by breadth of human understanding and enthusiasm for the cause and informed with adequate scholarship. It is one of the best expositions of the evangelical values in the Gospel of St. John in print. **\$2.50**

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other religious groups. It is a poor faith that claims its worth by belittling another church. The purpose of these seven sermons is to give Protestants a clear conception of their religious heritage and a basic knowledge of Protestant principles. After giving an answer to the question, "Why We Are Protestants," he discusses, Our Protestant Priesthood, Salvation, Freedom, Authority, Responsibility, and Future. This book should prove useful for sermonic material or for class and group studies. (Bethany; 138 pages; \$1.50.)

► **4,000 YEARS OF CHRISTMAS**, by *Earl W. Count*, head of the Department of Anthropology, Hamilton College, traces the familiar Christmas customs, festivities, and folklore back to their roots in ancient Babylon. The narrative in no way distracts from the place of Christ in the Christian's Christmas, but enriches the celebration with its tales of the yule tree, yule log, decorations, St. Nick, Santa Claus, Christmas Carols, etc. The story is told in a popular, poetic, dramatic and informative style, making Christmas mean more to everyone who reads it. (Schuman; 95 pages; \$2.00.)

► **PREACHING AND THE DRAMATIC ART**, by *E. Winston Jones*, is a provocative publication that will reward the patient reader. It is a combination of brilliant psychology and stolid pedagogy. The book is too brief, and weighed down with heavy quotations (that often are not as cogent as the text), to make clear the thesis that drama is the highest of the art forms from the standpoint of influencing character; and since the purpose of true preaching is to build Christian character it is subject to the same psychological laws that govern effective drama. The author does not sufficiently demonstrate how these pertinent laws may be ap-

plied to produce character-influencing sermons. As a psychological study of preaching this volume is superb. The author states that, "only a voluntary response, and a properly motivated response, means anything from the standpoint of character development. And such a response is entirely dependent upon enabling persons to see and feel for themselves something eminently desirable and worthwhile." However he does not tell, as clearly as he might have done, how the construction of the sermon or its delivery produce the desired results. The book should be read for its keen analysis of the psychological factors in preaching. (Macmillan; 123 pages; \$2.00.)

► **HIDDEN HIGHWAY**, by *Flora M. Davidson*, is a well written story of missionary effort in the frontier

territory between India and Afghanistan, by a missionary of the Church of Scotland who has served 25 years in neighborly work on the Northwest Frontier of India. A vivid picture is flashed on these pages showing the geography, customs and spiritual needs of a country unfamiliar to many readers. (Revell; 191 pages; \$2.00.)

► **WINDOWS OF THOUGHT**, by *David Piper*, presents 52 human interest illustrative stories, usable for retelling by pastors and church school leaders. The quality of the stories varies exceedingly. (Wilde; 148 pages; \$1.50.)

Books Received

THESE ALSO BELIEVE, A Study of Modern American Cults and Minority Religious Movements, by *Charles Samuel Braden*, Macmillan, 491 pages, \$6.00.

TOWARD A REBORN CHURCH, A Review and a Forecast of the Ecumenical Movement, by *Walter Marshall Horton*, Harper and Brothers, 122 pages, \$1.50.

THE REUNION OF THE CHURCH, A Defence of the South India Scheme, by *Lesslie Neubigin*, Harper and Brothers, 192 pages, \$3.00.

TAKE TIME!, A Collection of 22 Messages for Unhurried Living, by *R. L. Middleton*, Abingdon-Cokesbury, 128 pages, \$1.50.

CHRISTIAN UNITY IN THE MAKING, The Story of the First Twenty-Five Years of the Federal Council of the Churches of Christ in America, by *Charles S. MacFarland*, its General Secretary Emeritus, Published by the Federal Council, 376 pages, \$2.75.

ABOVE ALL NATIONS, A collection in nine chapters, of dramatic records of men and women who have found above nationalism a brotherhood of mankind, edited by *Devere Allen*, Harper and Brothers, 189 pages, \$2.00.

BEST BIBLE VERSES, a compilation in two parts, with verses from each Book in Part I and verses grouped under various topics in Part II, compiled by *Henry H. Halley*. Published by H. H. Halley, Box 774, Chicago, 90, Ill., 495 pages, \$2.00.

FOR THE 1949-50 STUDY SEASON



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ABINGDON-COKESBURY

Day by Day at the San Francisco Convention

Reported by WILLIAM B. LIPPARD

With the collaboration of HAROLD JACKSON and JAMES L. SPRIGG

Monday, May 30

EVENING SESSION

THE spacious sanctuary of San Francisco's First Congregational Church was crowded to its utmost capacity for the opening session of the Northern Baptist Convention on Monday evening May 30, 1949. Unable to have the use of the Municipal Auditorium until Tuesday because of a civic Memorial Day celebration, the Convention met in this downtown church. Every pew was occupied. Hundreds stood along the side and rear walls. An overflow crowd of more than 1000 people filled the lower Sunday school room. Hundreds more, unable to crowd into either place, milled around the vestibules and out into the street. The musical program included

BELOW: Rev. Warner Cole who preached the Convention sermon
CENTER: President Sanford Fleming who presided



RIGHT: Rev. Robert J. McCracken of New York's Riverside Church who led the Convention in four services of worship

anthems by the choir of the Berkeley Baptist Divinity School, a soprano solo by Miss Adele Norman, known to Baptists as "The Soloist of Green Lake"; a trumpet solo by Mrs. Grace Adams East, and spirited congregational singing, led by Rev. E. E. Gates, Jr., musical director of several previous Conventions. An international and interracial atmosphere was manifest in the Scripture reading by Rev. Donato Ramirez of Mexico City, by the prayer by Rev. Isamu Chiba of Japan, and by half a dozen Negro Baptists among the ushers. This was the Convention

worship service with Rev. Warner Cole of Detroit, Mich., as preacher. Choosing as his theme, "Conquest through Conflict," based on the passage in *Romans 8: 35-39*, Dr. Cole vividly pictured the conditions in Paul's time and conditions of today, with three areas of conflict or threats to Christianity: (1) the threat of world communism, so real to the world, to America, and to the Christian faith; (2) the threat of the ecclesiastical empire of the Roman Catholic Church; and (3) the threat of modern materialistic secularism. To meet these we fall back upon Paul for the answer which is three-fold: (1) vital union with Christ as our living Lord and earnest

consecration to Him, (2) the complete stewardship of life, and (3) a fresh appreciation that conquest through conflict is achieved through a personal sense of divine mission that God has put upon us. With amazing ease Dr. Cole held the attention of the huge crowd. His earnest, eloquent, and stimulating preaching started the entire Convention program on a high plane.

Tuesday, May 31

FORENOON SESSION

PRECEDED by an eight o'clock mission study class, and a Bible study class led by Prof. John W. Bailey, the Convention opened its first business

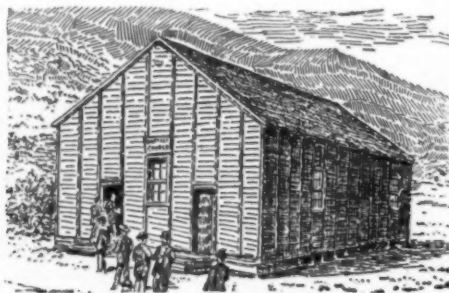
session promptly at nine o'clock. The auditorium filled rapidly. After prayer by Rev. Harold L. Fickett, Jr., of Coatesville, Pa., the address of welcome was given by Secretary W. Earle Smith of the Bay Cities Baptist Union. Secretary Reuben Olson of the Northern California State Convention supplemented it and presented a corsage to Mrs. Fleming. The delegates then listened with engrossing attention for the next 40 minutes to the President's address, a scholarly, highly informing, stimulating dissertation as might be expected from a theological seminary president. Its topic, "God's Gold" was suggested by California's three centennials, the discovery of gold in 1848, the gold rush of 1849, and the admission of California as the 31st in the United States in 1850. So phenomenal has been its growth that it is now second in population, exceeded only by New York. Dr. Fleming described the beginnings of Protestant missions, the coming of Baptist pioneer missionaries, and the organization of the first Baptist church. These early Baptist pioneers challenge the Baptists of today amid our changed conditions, our moral collapse, spiritual dearth, and the sweep of communism with more than 600 million people now under its rule or influence. The pioneers have bequeathed to us a four-fold message: (1) conviction under which Dr. Fleming pleaded for a renaissance of theology, (2) concern under which he urged that evangelism again be recognized as everywhere and always the primary task of the church, (3) consecration under which he emphasized the great program of Stewardship Advance that was officially launched at the Thursday afternoon session, and (4) communion which can come only through an upsurge of earnest prayer. He closed with the story of the martyred Hopevale missionaries and the memorial

cross erected on the spot where they were executed by the Japanese. Some of them had been students at his own Berkeley Baptist Divinity School. May we be worthy of their sacrifice, said the President, as we Baptists of today face our God-given duty for the redemption of mankind.

The Program Committee was exceedingly fortunate in securing as leader of the four devotional periods Dr. Robert J. McCracken, Minister of New York's Riverside Church. "For their sakes I sanctify myself," was the text of his first meditation. "It must have been a deeply moving experience to hear Jesus speak and an unforgettable experience to hear Him pray," said Dr. McCracken by way of introduction. Then he gave to his immense, attentive audience a deeply discerning picture of the personality of Jesus, His insights, spiritual growth, concerns, intimate relations with God, fellowship with men, His temptations, His sinlessness, His unique moral grandeur. This must be our example. We must emulate Him, For while it is true that only Christ can save the world, it is also true that all that the world sees of Christ is what it sees in us as His followers. "It is not by what we say that people are going to be influenced for God and goodness; it is Christlikeness that will win them, living as He lived, not in outward condition but in inward disposition."

AFTERNOON SESSION

The afternoon session opened with prayer by Rev. Fred M. Judson of Santa Monica, Cal. Mr. James L. Kraft reported progress of the Green Lake Assembly and challenged the laymen to erect a sorely needed chapel as a memorial to the men and women who gave their lives during the war. President R. E. E. Harkness of the American Baptist Historical Society



LEFT: O. C. Wheeler, pioneer missionary of 1849 who organized San Francisco's First Baptist Church. CENTER: The church as it appeared in 1849. RIGHT: The church as it appears today



introduced Dr. Benjamin P. Browne, who gave a short résumé of its activities. Rev. Harold R. Husted told of the remarkable growth of the Baptist devotional booklet *The Secret Place* during the past decade. In 1939 the circulation was less than 10,000, while in 1949 it is 300,000 with peak circulation of 450,000 during the war years.

Dr. Reuben E. Nelson reported that World Mission Crusade gifts had passed the 15 million dollar total, and that the Shares of Success effort had made possible the largest percentage increase in giving which the Convention has ever experienced. Chairman A. J. Hudson of the Finance Committee presented the new budget for 1949-1950 of \$6,173,830, which was adopted on Thursday morning. Dr. Edwin T. Dahlberg, reporting for the Commission on Review, recommended that the name of Northern Baptist Convention be changed to American Baptist Convention. (See page 334.)

The session closed with two thrilling missionary addresses. Miss May Coggins, of the Philippine Islands, pointed out convincingly that this was a time of seed-planting in the mission fields of the world, since the time might soon come when all missionaries would be sent home, leaving only the natives to reap the harvest which had thus been sown. She also reported on Central Philippine College, pointing out especially the emphasis on Bible study.

Principal Isamu Chiba, of the Soshin Girls' School, at Yokohama, Japan, brought greetings from the Christians of Japan. He acknowledged the weakness of the church in Japan during the war, but said that Japanese Christians are now determined to confront Japan with the testimony of God's salvation.

Dr. Weldon M. Wilson of the North Shore Baptist Church, Chicago, Ill., offered the closing prayer.

EVENING SESSION

The opening worship period was unusual in that the Scriptures were read and the litany sung by a speaking choir under the direction of Rev. David Barnett, of Berkeley, Cal., and a singing choir under the direction of William Wood, of Oakland, Cal.

The major program feature was a pageant, "The Crusaders' Hymn of Praise," a dramatic presentation in four parts, of the plan, program, and results of the two-year Crusade for Christ through Evangelism, which was launched at the Atlantic City Convention in 1947. In the prologue, a crusader in shining helmet identified himself as the one "who answered when men who dreamed, dared their dreams; who answered when men prayed and meant their prayers, who led men to action whenever the motives behind the prayers were found worthy." The second

part related how the Crusade was organized. All who had served on national, regional, and local committees were presented. The third part featured the materials and methods used in working out the program, and used several interesting tableaux. Rev. Rolland N. Dutton, of St. Louis, Mo., presented the fourth part, A Report of the Harvest, which included statistics from all sections of the country, but with primary emphasis upon the transformed lives which resulted when hearts had found Christ. This harvest, in terms of new life, was also dramatically depicted in a series of tableaux with families, humble Congo villagers, a Chinese nursing clinic, a brilliant college student, a nazi girl and her G.I. husband, street meetings, and a communion service. The Epilogue linked the Crusade for Christ through Evangelism to the Stewardship Advance in Northern Baptist churches during the coming year. Rev. Shields T. Hardin, Chairman of the Advance, emphasized three phases of the Stewardship Advance: (1) the New Testament teaching concerning stewardship; (2) the Master's concern that we use our substance to the glory of God; and (3) the joy of sharing in Kingdom enterprise. The session closed with singing the Crusaders' hymn, "Fairest Lord Jesus."

Wednesday, June 1

FORENOON SESSION

THE Wednesday forenoon session opened with prayer by Rev. L. Howard McBain of Clifton, N. J. In the streamlined, four-day program only 10 minutes could be allotted to the Ministers and Missionaries Benefit Board. Associate Director John W. Thomas made excellent use of them with an informing review of the Board's work. The Board tries to meet "the old problem of human financial need of adequate income in the years of retirement and of help during unexpected trouble." The Board is a 20th century example of "the strong bearing the burdens of the weak." It is especially needed by ministers who are not eligible for social security benefits. He cited three instances of ministers who had paid modest pension dues during their active years and had received many times the amounts in pension or disability payments in later life. One minister had paid in \$2,660 before age 65 and since age 65 has already received \$8,607 in pension payments which will continue as long as he lives.

The annual Rosa O. Hall Award for distinguished service in rural parishes was presented by Secretary Mark Rich to Rev. Floyd S. Brown of Rio Vista, Cal., and Rev. Robert S. Wallis, formerly missionary in Bengal-Orissa, and now pastor at Julian, Cal.

This was followed by a ten-minute demonstration of the work of Juvenile Protection by Secretary Clifford G. Hansen, Rev. Paul Madsen of Loveland, Col., and Miss Catherine Peoples of Sacramento, Cal.

In the ensuing business session the budget for the new year totalling \$6,173,830 was adopted. A flurry of excitement came when Rev. P. Goodman of Pasadena, Cal., introduced a resolution requesting the Finance Committee to increase the percentages for mission work in areas outside the United States. The proposal came as a surprise to the Finance Committee and to the State Convention and City Mission secretaries. Some sought to have it changed or referred to the Budget Committee. The crowd apparently knew what it wanted for Mr. Goodman's proposal was voted by an overwhelming majority. General Director Reuben E. Nelson, upon whom falls major responsibility for raising the budget, made a vigorous speech, calling attention to the reduction of \$55,000 in the budget of the Council on Finance and Promotion, and appealing for more strenuous efforts during the first seven months of the year so that $\frac{1}{2}$ of the budget will be raised by December, in behalf of which the first Sunday will be known as Baptist World Mission Sunday to take the place of the heretofore Sunday of Sacrifice. (See page 335.)

For his second worship meditation Dr. Robert J. McCracken chose as his text *Romans 12:2* "be ye transformed." Again with profound insight and spiritual earnestness he analysed modern life with its tremendous pressures for standardization which brings about a uniformity of manners, dress, speech, thought, and in which the mass mind is challenged, directed, molded by the newspaper, the radio, and particularly the advertisement which in so many cases "is the most pernicious and vulgarizing influence operating on the American mind today." For most people it means conforming rather than transforming, becoming creatures of circumstances rather than creators of fact, taking color out of their environment instead of putting color into it. In these circumstances people either try to escape from the world, or run along with it and let the world control them, or by committing themselves to a great cause and a great Person they are transformed and in turn they transform the world. Every preacher in the audience had preached on that familiar text, but never had they heard so profound an interpretation and so searching an application of it to modern life.

AFTERNOON SESSION

Featuring the afternoon session after prayer by Rev. D. Raymond Parry of Detroit, Mich., was a two-hour pageant, "More Precious Than Gold,"

depicting the work of the Associated Home Mission Agencies. A large cast participated. O. C. Wheeler, first missionary to California and founder of the First Baptist Church of San Francisco, appeared on the stage and furnished the historical background. His work gradually came to fruition, and a small but permanent beginning was made. Then in dramatic form was presented the gradual expansion of home mission activity up and down the west coast and into the mountain area. In a clever transition from past to present, a large host of present day workers appeared on the stage and the missionary impact was interpreted through home mission churches, city unions, work with special racial groups, mission to seamen, and the advance in Christian education and evangelism. A challenging question concerning the future was raised as the pioneer Wheeler re-appeared to introduce home missionaries now under appointment. In conclusion the responsive audience sang with fervor, "All Hail the Power of Jesus Name."

Speaking in behalf of our Baptist fellowship around the world, President C. Oscar Johnson, of the Baptist World Alliance, closed the afternoon session with an address on "The Family of Faith." Following his delineation of the oppressed and suffering countries in which members of our Baptist family today stand in desperate need of our help, Dr. Johnson challenged his listeners to act like brothers so that in a spirit of unity they might match the demands that now confront them throughout the world.

EVENING SESSION

The evening was designated as Laymen's Night, with Mr. Romain C. Hassrick, President of the Men's Council, presiding. Many regional and local leaders of Baptist men's work participated. Two special projects were presented: an endowment of the First Baptist Church of Providence, Rhode Island; and the development of Green Lake. The Providence church is the oldest Baptist church in the United



The First Congregational Church of San Francisco in which the Convention held its opening session



MISSIONS was allocated a most desirable location for its exhibit in the Convention Exhibit Hall

States, rich in historical significance. Baptist men are seeking to raise an endowment of \$200,000 for the adequate preservation of the church as an historical shrine. It can easily be done by 200,000 contributions of one dollar each.

Excellent slides of Green Lake showed the marvellous development of the assembly grounds. Those who had never been to Green Lake caught something of its spirit as they looked at the cross on Judson Tower at dusk and heard Miss Adele Norman sing "Beneath the Cross of Jesus."

Then followed an actual broadcast of The Laymen's Hour, a weekly program conducted by Baptist laymen of Southern California, with Mr. Robert Brink as announcer. Climax in the worship through music was the anthem, "Omnipotence," sung by the laymen's chorus. Familiar evangelical hymns were sung with deep devotion. The message brought by Secretary Frank M. Kepner, of the Southern California Baptist Convention, emphasized Jesus' attitude toward stewardship. The radio hour closed with the hymn, "The Lord Bless You and Keep You." Throughout the hour the studio atmosphere had been preserved and the Convention broke into enthusiastic applause when the program went off the air.

Chief address was delivered by Supreme Court Justice Matthew W. Hill, of Olympia, Washington, a prominent Baptist layman who is outspoken in his advocacy of Christian standards in the evaluation of social issues. His message was based on Nehemiah's experiences in rebuilding the walls of Jerusalem. The problems which we face today in bringing Christian morality to bear upon current history are akin to those which Nehemiah faced. Like him we need to know what we are going to do and to formulate definite plans with regard to materials, methods, and procedures. Underlying our action must be the conviction that something can be done. Like Nehemiah, we must often face ridicule, especially in our applica-

tion of Christian ethics to social issues, and we must be prepared to face potential frontal attacks. However, we can achieve our objectives if, like Nehemiah and his colleagues, we have a mind to work. He closed with the quotation, "Teach us to build. May our hands never falter when the dream is in our hearts."

Thursday, June 2

FORENOON SESSION

FOLLOWING the opening prayer by Rev. M. C. Sawyer, of Toledo, Ohio, the Convention enjoyed the interesting comments, humorous remarks, and more formal greetings from six fraternal delegates, Justice of the Peace C. W. Black, a Baptist lay preacher from London, Dr. F. Townley Lord, Editor of *The British Times*, also of London, President Jakob Meister of the German Baptist Union, Berlin, Secretary Arnold T. Öhrn, of the Baptist World Alliance, of Oslo, George B. Fraser of the Southern Baptist Convention, Washington, and Rev. Donald F. West of the Disciples denomination. All were felicitously introduced by President Fleming.

With this fraternal feature completed, the Convention turned to business. Several items were quickly disposed of. Mrs. L. B. Arey reported for the Committee on Woman's Work. This year's love gift totalled \$311,130.73, the first time in five years that it exceeded its \$300,000 goal. She was sincerely applauded. Mr. W. C. Coleman reported little progress in relations with Southern Baptists. On his motion his committee was discharged and further matters of adjustment referred to the General Council. Dr. Francis B. Stiffler spoke in behalf of the American Bible Society and suggested \$76,000 as the Baptist share of its budget of \$1,123,710 for the year. Dr. Edwin T. Dahlberg presented three resolutions from the Commission on Review: (1) changing the name of the Convention to AMERICAN BAPTIST CONVENTION, to become effective upon approval at next year's Convention in Boston, (2) creating the office of General Secretary, and (3) arresting the trend in states and cities of withholding funds contributed to the unified budget because it jeopardizes the cooperative movement. All were adopted, practically unanimously. An invitation was thereupon extended to the Southern Baptist Convention and other national associations of Baptists to join in the formation of THE AMERICAN BAPTIST CONVENTION to represent all Baptists in the United States.

When Chairman Hillyer H. Straton presented the report of the Commission on Relations with the Disciples, a proposal to approve only part of the report and to refer the remainder back to the Commission

was not adopted. Instead, by overwhelming majority the Convention adopted the entire report and approved joint Baptist Disciples ministers conferences, pulpit exchanges on November 13, 1949, a joint convention of Baptists and Disciples in 1952, "A Basis of Union" to be offered to the Convention in 1954, submitted by referendum to the churches, and final action taken in 1955.

Surprisingly the forenoon program was on schedule so that the full allotted 30 minutes was available for a dramatic presentation by the Association of Northern Baptist Educational Institutions under the direction of Dr. Donald Faulkner as Master of Ceremonies. On the huge stage and following the Shakespearean style of no curtains and no scenery, Presidents George A. Armacost of Redlands University, Harry L. Dillon of Linfield College, and a group of Baptist young people, impersonating college students, presented the service rendered by the 64 Baptist schools, colleges, and seminaries.

For his third devotional meditation Dr. Robert J. McCracken spoke on, "The Secret of Victorious Living," emphasizing three fruits of the Holy Spirit that should characterize the life of Christians in contrast to those mentioned in his text, *Acts 19:2*, who confessed to Paul that they were not aware of the existence of the Holy Spirit. The three are power, lacking in the church today, joy, missing among most Christians, and fellowship, one of the supreme needs of our time. "See how these Christians love one another," was said of the early Christians and it ought to be said of Christians today. The amazing capacity of Dr. McCracken in expounding the truth of the New Testament was again manifest to the delight and uplift of his large audience.

AFTERNOON SESSION

Rev. Stanley McNair of Seattle, Wash., opened the afternoon session with prayer. Secretary Donald B. Cloward reported briefly on the work of the Council on Christian Social Progress. Pointing out that war only leaves the world's basic problems still unsolved, he called on Baptists to implement their Christian convictions with a positive program of social action. The applause left no doubt as to Baptist approval. A delightful interlude was provided by the chorus of the Chung Mei Home for Chinese boys, near Berkeley, Cal., who marched down the aisle, mounted the platform, and sang three anthems to the great delight of the audience. Following a short report on the work of The Federal Council of Churches by Rev. B. C. Barrett of Bakersfield, Cal., the Committee on Nominations and the Committee on Resolutions presented, respectively, their

reports on which voting took place on Friday morning. An unexpected motion to request all Convention cooperating and affiliating agencies to require their salaried employees to subscribe to the Grand Rapids Affirmation precipitated a lengthy debate and a substantial majority voted against the proposal. Boston was voted as the city for next year's Convention.

After several anthems were sung by the Redlands University Choir, the session came to an inspirational climax with the official launching of the Stewardship Advance which will receive major promotional emphasis during the coming year. Secretary Paul H. Conrad, after explaining what is projected, introduced Mr. Tom J. Davis of Butte, Mont., an outstanding Baptist lawyer. He spoke eloquently of the deep needs facing our world and of the relation of Baptists to those needs in terms of total stewardship. Our program for the coming year, said Mr. Davis, will succeed or fail just to the extent that each individual succeeds or fails to adequately interpret Christian stewardship in his own life and community. He closed with an earnest plea for each to do his part.

EVENING SESSION

This was youth night and President Kenneth Dodgson of the Baptist Youth Fellowship presided. The Redlands University Choir increased its popularity by three well sung anthems. Mr. Dodgson expressed gratitude that all major Convention boards now have at least one young person as a member.

Several young people led in the worship of the evening and interpreted the objectives and achievements of the Fellowship. There was deep sincerity behind Mr. Dodgson's statement that faith is not belief alone but rather action in accordance with conviction. In explaining the scope of the service of the Fellowship he related how Robert Vick, missionary to West China, lost his life when he leaped from a plane which was about to crash. But thereby he was able to save the life of his small son, Paul. As the years go by Paul will be proud of his father and will remember that a good man died for him. We, too, ought to remember that a great man died for us, in return for which we ought to give our full measure of devotion and service.

Russ Hendrickson stressed the importance of understanding the world and its needs if the gospel is to be effectively applied. Jean Beck testified concerning the sense of inadequacy which gripped her at the World Christian Youth Conference at Oslo, Norway, when she realized what a meager knowledge she and other American Christian young people had of the Bible. Norman Gano explained the objectives of the coming year as (1) more intimate fellowship with

Christ through personal devotion and prayer and (2) the stewardship of time, talent, and substance.

Miss Gay Hermann told of her experience in France in the first Baptist Youth Fellowship summer service project. She aided in the reconstruction of a Baptist orphanage in Brittany. This coming summer 60 young people are to participate in European service projects, 48 in similar projects in the United States, and 25 in camps and assemblies. Andrew Davison reviewed the Discipleship plan with stewardship emphasis for the coming year.

It was announced that annual scholarships this year were granted to 50 young people, selected from 1300 nominations. Mr. John Keetch of Gonzales, Cal., recipient of one of the top awards (\$2,000 for four years), led in a prayer of dedication.

Principal address was given by Foreign Board Secretary John Skoglund who recently made an extended tour of the Far East. His topic, "Not Tomorrow but Today," suggested the urgency of today's needs and its tremendous opportunities. He spoke forcefully of his experiences and observations on his long visit to the mission fields and pointed out the challenge which confronts Christianity in the communist ideology. Vividly he referred to communist mobs in Burma, to print-shops in India displaying the hammer and sickle, to the fear of Russia which he found in progressive Denmark, to Swedish workers whom he overheard condemning the Atlantic Security Pact and expressing their desire that Sweden cast her lot with Russia. Neither apathy nor hysteria by Christians will meet the issue. The way of Christianity is not to build military defenses but to launch out upon a strong Christian offensive with a full measure of devotion. He described the unparalleled opportunities for Christianity which he had seen in Japan and in the Philippine Islands and in the Naga Hills of Assam. Here 20,000 have found Christ and they ask for more teachers and preachers, yet only four missionary families are available. Last year there were 27,000 additions to the churches of Burma. Now is the time for us to use all the resources available. The closing prayer of dedication was offered by Rev. Oliver deW. Cummings.

Friday, June 3

FORENOON SESSION

THE final day of the Convention found the people of San Francisco sweltering in what they called a heat wave. "So unusual," said they by way of apology. To delegates from the Middle West and the East it was a typical and perfect June day.

First on the schedule for the day, after the opening

prayer by Rev. Robert L. Day of Boise, Idaho, was the annual series of corporate meetings of the co-operating societies and boards and the election of officers and board members for the ensuing year. The list is published on page 369.

New president, Mrs. Howard G. Colwell, was felicitously presented by Mrs. L. E. Swain. President Fleming placed a lei of Hawaiian flowers around her neck, as well as around his own neck and that of his wife. Hawaiian Baptists had sent three leis for that purpose. Six former Presidents flanked Mrs. Colwell like a bodyguard. She responded graciously to the prolonged applause and said she hoped the Convention will trust her in the new position while she will trust the continued loyalty of Baptists.

Following some inspiring anthem singing by the Women's Interracial Fellowship Choir of Portland, Ore., the Convention disposed of the Report of the Committee on Resolutions with few changes. The report included resolutions on stewardship, evangelism, world peace, church cooperation, support of Baptist education, trained ministry, immoral literature and amusements, public health, public housing, federal aid to education, world relief, displaced persons, religious freedom, human rights, atomic control, prayer at the United Nations (*see editorial on page 351*), the Atlantic Pact, and the Hiroshima Anniversary, observing August 6 as a day of penitence and prayer for peace. Several Milwaukee resolutions of 1948 were reaffirmed and urged upon the churches for action at the local level.

For his final devotional message Dr. Robert J. McCracken's theme was "Maintaining the Spiritual Glow," based on the text in *Exodus 34:29*, "Moses wist not that skin of his face shone." It was a powerful plea for the recovery of "The Lost Radiance of the Christian Religion," and the development of Christian men and women whose radiance of character shall be reflections of the divine and whose outward countenance and personality shall be the expression of an inward experience. "We have forgotten that man is not a body containing a spirit; he is a spirit inhabiting a human body." Our souls are neglected. Meditation has become a lost art. Communion with God must again have a place in our lives. We need to rediscover that by practicing the presence of God we shall be nobler and stronger in consequence.

AFTERNOON SESSION

The Friday afternoon session was shared by the Foreign Mission Societies who featured the 135th anniversary of Baptist foreign missions, and the Publication Society which celebrated its 125th anniversary. After the opening prayer by Rev. St. Elmo

Nauman of St. Paul, Minn., and several superbly rendered anthems by the Linfield College Choir, the Convention witnessed with absorbing interest an unfolding panorama of episodes in foreign mission history beginning with the story of the Judsons. The characters of Adoniram and Ann Hasseltine were ably personified by two new missionaries, Rev. and Mrs. James L. Sprigg. The program moved through four episodes: *Through Closed Doors*, the days of the dauntless Judsons; *Surmounting Difficulties*, which featured the triumphant progress of Nathan Brown from Burma to Assam and to Japan; *Forward by Prayer*, which pictured how the India Mission was saved from abandonment by the Convention more than 60 years ago; and finally the closing episode, *The Point of No Return*, in which Secretary D. M. Albaugh challenged the Convention to maintain its foreign work at full strength with adequate resources. Missionaries, secretaries and others participated in these episodes from Baptist missionary history.

In a somewhat similar pictorial review the Publication Society featured its 125 years of history, "*Parable of the Seedling*," which transported the audience back across the years to the days of pioneer America when the first missionary colporters traveled on horseback to preach and teach the Word of God, aided by the printed page. As narrator, Kenneth L. Wilson interpreted the scenes and tableaux which set forth the historic achievements and included the establishment of 17,500 Sunday schools, 4,237 churches, cooperation in developing the uniform Sunday school lessons, and culminating in today's nation-wide service in issuing 117 different periodicals and quarterlies with a total combined circulation of more than 18,000,000 copies a year. An important phase of the year's celebration will be the launching of a \$125,000 Anniversary Fund which will improve the printing house in Philadelphia, Pa.

A brief business session to act upon several reports brought the program to a close, after the Convention by a rising vote had re-affirmed the "Grand Rapids Declaration."

EVENING SESSION

As in other years the final session was reserved for the commissioning of new missionaries. The great auditorium was well filled for this customary inspirational climax of the program. The Linfield College choir contributed the music and the opening devotional service was conducted by Rev. Frank B. Fagerburg of Los Angeles, Cal. He quoted David Livingstone's comment, as recorded in his diary, concerning the promise of Christ to be with His

disciples always, "This is the word of a Christian gentleman of the strictest honor and that is the end of it." On the platform sat all the missionaries of the home and foreign societies who were attending the Convention and newly appointed missionaries—an impressive array of consecrated personalities dedicated to missionary service.

The address of the evening was delivered by Secretary Reuben E. Nelson of the Council on Finance and Promotion. Basing his vigorous and stimulating address on the text in *Revelation 12:11* he traced briefly the early history of Baptist missions, of which a dramatic presentation had been given at the afternoon session, and then set forth three elements necessary to overcome the powerful forces of evil in the world which the missionary seeks to destroy—the fact of Christ's atonement, the faithful witnessing of missionaries to the miracle of redemption in their own lives, and their willingness to sacrifice on the altar of service. No victory in life is ever achieved, said Dr. Nelson in conclusion, until men identify themselves with human need. And this the missionary is doing constantly, effectively and supremely.

New home missionaries were then introduced by Personnel Secretary E. C. Withim and new foreign missionaries by Candidate Secretary W. W. Parkinson. Brief testimonies on behalf of all were given by nine of the 51 new missionaries. An impressive moment came when Dr. Catherine L. Mabie, veteran medical missionary to Belgian Congo and now retired after 50 years of service, welcomed the new appointees into the missionary fellowship. She referred reminiscently to a similar memorable evening in May, 1898, more than 50 years ago, when she was one of the new missionaries then commissioned. She said that missionaries today go out into a much different kind of world in which both risks and opportunities are greater. The vast audience was almost moved to tears as she said tenderly and sincerely, "But if Christ goes with you, everything will be all right."

To Rev. Clarence W. Cranford of Washington, D. C., was assigned the honor of giving the charge to the missionaries and of offering the consecration prayer. "The world has tried many remedies which have failed to cure its ills," said he in using the story of the woman who touched the hem of Jesus' garment, "and nothing now is more needed than that the world should come and touch the Christ whom the missionary takes to the ends of the earth."

The great audience then rose and sang "Lead On, O King Eternal," and the Doxology, whereupon President Sanford Fleming pronounced the benediction and the Convention adjourned.



The President of the United States and editors of the Associated Church Press, at the White House. The Editor of MISSIONS stands beside the President. At the extreme right is the President's pastor, Dr. Edward H. Pruden

The Church Press in American Life

Report of the 30th annual meeting of The Associated Church Press, in Washington, D.C., April 20-22, 1949

By WILLIAM B. LIPPARD

FOR its 30th annual meeting THE ASSOCIATED CHURCH PRESS, of which MISSIONS is one of the approximately 100 member publications representing the leading Protestant churches in the United States and Canada, met in Washington, D. C., April 20-22, 1949. Program theme was "The Church Press in American Life." Nearly 70 church papers sent delegates. The Editor of MISSIONS presided, thus completing his two-year term as President. It was the first time that a Baptist editor has been President of THE ASSOCIATED CHURCH PRESS.

At the opening fellowship dinner in the First Baptist Church, after greetings by Pastor Edward H. Pruden, the editors listened to an informing address on "American Foreign Policy," by Mr. Francis H. Russell of the Department of State, in which he interpreted the

North Atlantic Security Pact. He included an exceedingly revealing "off the record" statement about the present situation in China.

Two sessions were devoted to analyses of church papers. Typography, format, pictorial features, etc., were surveyed by Mr. Herman F. Burns, Art Director of the Southern Baptist Convention's Sunday School Board. He offered many helpful suggestions for church press improvement. Under the general title, "Seeing Ourselves as Others See Us", three spokesmen discussed the content of the church press. Mr. John Forney Rudy told how church papers impress laymen. Mrs. Laurlene S. Pratt spoke on the appeal of the church press to women. Dr. L. Ralph Tabor, Lutheran pastor in Washington, appraised the papers from the point of view of a pastor. Four editors, a Canadian from the

United Church of Canada, a Southern Baptist, a Presbyterian, and a Lutheran, discussed problems of circulation.

One evening was assigned to a discussion of The World Council of Churches. Guest of honor was its General Secretary, Dr. W. A. Visser 't Hooft, who with Dr. Frederick E. Reissig of the Washington Federation of Churches, and Dr. Harold E. Fey, Managing Editor of *The Christian Century*, reported on the Amsterdam Assembly last summer, emphasized certain weaknesses in the World Council as at present organized, and outlined the future of the ecumenical movement. Concluding feature of the evening was a stimulating talk by Cartoonist Charles A. Wells, whose cartoons have appeared in MISSIONS for the past 17 years (See page 323), on "The Church Press and Suppressed News", which he illustrated with hand drawings as he talked.

Executive Director Glenn W. Archer of "Protestants and Other Americans United for the Separation of Church and State" (See

MISSIONS, April, 1949, page 204), summarized the threats to religious liberty in the United States and the challenge to democracy by fascism, communism, and by the hierarchy of Roman Catholicism which "under the guise of fighting secularism and communism is making inroads into the public treasury to support its sectarian dogma." Authoritative Catholic teaching, said he, "condemns the separation of church and state, rejects the American concepts of religious liberty, and denies that every man is free to embrace and profess the religion he believes is true". The editors adopted the following,

RESOLVED: That THE ASSOCIATED CHURCH PRESS strongly approves both the purpose and the activities of "Protestants and Other Americans United for the Separation of Church and State" in aligning the Protestant churchmen of the United States and the Protestant press behind this organized effort to maintain our traditional American rights and freedoms.

In view of recent attacks on *The Churchman* and its Editor, Dr. Guy Emery Shipler, the editors also adopted the following,

WHEREAS *The Churchman* and Guy Emery Shipler, its editor, have suffered and are suffering reprisals as a consequence of positions taken in support of the constitutional principle of the separation of church and state which are of concern to all the members of THE ASSOCIATED CHURCH PRESS,

BE IT RESOLVED, that we express our confidence in the Christian integrity of *The Churchman* and its editor and declare to whomever it may concern that religious liberty cannot be maintained unless freedom of the press, including that of the religious press, is respected, supported, and sustained, and we call on the members of our churches so to do.

Other resolutions dealt with more liberal laws regarding the admission of displaced persons, the United Nations, the World Council of Churches, proposed increased magazine postage rates, federal aid to public education, and the observance of Church Press Month in October. The editors likewise again reaffirmed their unchanging and adamant disapproval of the continuance of President Truman's personal ambassador to the Pope.

A courtesy which all will remember was the reception at the White House by President Truman

who took time out of his heavy schedule to greet the editors and to talk briefly about American foreign policy.

At a tea at the Polish Embassy the editors heard the Polish Ambassador explain that Poland no longer tolerates one preferential church, a place heretofore occupied by the Roman Catholic Church. All churches are now on a basis of equality and religious freedom.

At their final luncheon session the editors had as guest of honor U. S. Senator Paul Howard Douglas of Illinois, who spoke on American slum conditions and the need of a nation-wide housing program. He illustrated his address with many enlarged photographs. One sentence from his address needs to be blazoned across the nation. "The American slum is a moral cancer, a health hazard, and an economic waste."

New officers for 1949-1951 are President David D. Baker, Editor of *The Messenger*, St. Louis, Mo., Vice-President, Harold E. Fey, Managing Editor of *The Christian Century*, Chicago, Ill., Secretary-Treasurer, G. Elson Ruff, Editor of *The Lutheran*, Philadelphia, Pa.



And Now What Happens to Evangelism?

On June 2nd at San Francisco (see this issue page 360) the Northern Baptist Convention voted Stewardship Advance as the major denominational program to succeed The Crusade for Christ Through Evangelism. What does this mean for evangelism?

AT the Northern Baptist Convention in San Francisco, Cal., and at the Thursday afternoon session, June 2nd, The Crusade for Christ Through Evangelism which had been our major program for the past two years, was succeeded by the Stewardship Advance. Already many Baptists are inquiring as to what happens now to evangelism? Of course the

By G. PITT BEERS

answer is that, "The Crusade Never Ends." While the major Baptist program now moves into the field of Stewardship, always Baptists have stressed evangelism and they always will.

In the new Stewardship Advance the Crusade for Christ through Evangelism finds its natural suc-

cessor. A considerable part of the crusade was its emphasis on proper training of new members who joined the churches. Obviously unless a new church member has been trained in stewardship he has not had adequate training. In fact, his decision to follow Christ is not significant unless it involves also the stewardship of his complete life. On the other hand, steward-

ship must include the stewardship of the Unspeakable Gift, which sends the new church member forth to witness for Christ. The two, evangelism and stewardship, are inseparably linked together.

A program of evangelism promoted by the Home Mission Society, the State Conventions and the City Societies always goes forward. Such regular methods of evangelism as have been proved effective will be promoted as in the past.

The Ten Day Cooperative Crusade has proved its worth. Many pastors are sure that this method will continue in use. It is a pattern by which a group of churches can carry out an effective cooperative evangelistic program at any time.

Home Visitation Evangelism has proved fruitful beyond anything else and this will be continued with increasing enthusiasm.

Winning the Children for Christ, supported cooperatively by the Home Mission Society and the Publication Society, has proved to be an effective way of reaching unchurched families. Its Bible Story Hour in the homes brings new children into the Sunday school and wins parents for Christ.

"New Friends for Christ" is a program of evangelism for a Baptist Youth group that brings young people all the way into the church through the Baptist Youth Fellowship. Director Forrest B. Fordham is financed by the Home Mission Society but the work is administered by the Fellowship.

The Church School Enlargement Program, promoted by the Publication Society, has proved so effective that the interdenominational agencies have taken it over for general use. It is the most systematic plan devised for covering an entire neighborhood.

All these methods will be continued. The Home Mission Society's Department of Evangelism will continue its work as earnestly as

ever. Seven Area Directors of Evangelism cover the states of our Convention and one or another is within reach of every pastor. Miss Rose Williams will continue under the appointment of the two Home Mission Societies to lead women in evangelism. Dr. W. E. Woodbury, Secretary of the Department, spends a large part of his time on the field conducting Crusades of Home Visitation. Several State Conventions and City Societies maintain Directors of Evangelism. All will continue available.

Moreover, a great interdenominational program, the United Evangelistic Advance, will begin in the winter of 1949-50. For some two years the evangelism departments of the various denominations under the leadership of the Department of Evangelism of the Federal Council of the Churches of Christ in America have been studying this situation. Plans are now perfected and the program will be carried through with all of the force of the departments of the various denominations behind it. Not only is our own Department cooperating fully, but Dr. Woodbury has been a leader in developing the program. This is a movement to undergird the evangelistic program of each denomination.

It is hoped that under this plan of United Evangelistic Advance there will be: (1), at least 100 communities, rural areas as well as larger cities, where there will be a United All-Protestant Home Visi-

tation Crusade; (2), at least 50 college evangelistic efforts; (3), at least 50 National Christian Teaching Missions. Out of this cooperative effort there should be a great advance in evangelism.

Furthermore, in the spring of 1950, a series of 40 conferences for pastors will be held under the leadership of Dr. D. Elton Trueblood, professor of philosophy at Earlham College. (See *MISSIONS*, February, 1949, page 107.) Dr. Trueblood has consented to give this time for help in our denomination. At the same time, pastors of all denominations will be invited. The objective is to deepen our spiritual life so that we shall be more effective witnesses. It is hoped that these conferences may start tides of spiritual power within our churches that will be unlimited in their influence. At this summer's conference on evangelism at Green Lake, August 2-10, Dr. Trueblood will hold several pastors' conferences.

Thus "The Crusade Never Ends." Evangelism is the basic purpose for the existence of the church. Bishop Neil, of the World Council of Churches, with special responsibility for Evangelism, has said that if we are not evangelistic it is a serious question whether we are Christians. He also declares that when a Christian minister says he is not evangelistic, it raises a serious question as to whether he is called to the ministry. Evangelism is basic in Christianity. This crusade can never end.

Home Mission Strategy At Green Lake

A brief announcement about an important conference in July

A CONFERENCE of far reaching significance on Northern Baptist home mission strategy is scheduled for Green Lake, Wis., July 27-30, 1949. From start to finish it will be a workshop confer-

By ISAAC HIGGINBOTHAM

ence for executives and staff members of our home mission agencies.

Northern Baptists have two foreign mission societies, the Amer-

ican Baptist Foreign Mission Society, and the Woman's Society. Nevertheless these two societies work as one, both at the home base and especially on the foreign field. On the home mission field, however, there are 50 or more home mission agencies, each more or less independent, each with its own program, although increasingly they cooperate in certain phases of their programs. In recent years progress has been achieved in basic agreements, in unifying administration on the field, payment of salaries, and, in various problems of relationships, but we still have far to go before we arrive at a unified home mission program.

The Green Lake conference is being sponsored by the Northern Baptist Associated Home Mission Agencies. This organization represents all of these agencies, is steadily working toward a unified home mission program, and is developing a Personnel Department in recruiting for home mission work.

Arrangements for this conference are in charge of a Planning Committee of which Secretary Lincoln Wadsworth of the Home Mission Society is chairman. There will be five seminars, from each of which will come findings which will be consolidated into a general Findings Report. From this a program of home mission advance, both immediate and long range, will be built. The field of research of these seminars is as follows: (1) Home Mission Objectives; (2) Home Mission Relationships; (3) Developing a Sense of Community; (4) Christian Education in Home Missions; (5) Public Relations in Home Missions. Each seminar will have a qualified leader and one or more resource persons. All persons attending the conference will be assigned to one of the seminars.

This conference is held during Bible and Fellowship Week at Green Lake. Those attending will

participate in the morning Bible Hour under Dr. Elmer Homrighausen and in the evening sessions when Dr. Paul Sherer speaks. Dr. Herman Morse of the Home Missions Council and a recognized authority on home missions, will speak daily each morning preceding the seminars and also at the early evening session.

The conference will close Saturday evening, July 30, with the presentation of the Findings regarding a Unified Program of Home Mission Advance. Its decisions will ultimately affect Baptist home mission strategy for years to come.

Summer Conferences Are Here Again

Approximately 40,000 Baptists, laymen, women, pastors, young people, boys and girls, will this

summer come to know more intimately what their denomination is doing all over the world, because of programs and assignments to summer conferences, house parties, and assemblies. More than 100 missionaries at home on furlough, Christian leaders from abroad, and mission board personnel will speak to more than 9,000 women at 40 regular house parties. Programs will feature the new year's emphasis on Stewardship Advance, on the foreign mission study topic, Japan, and on the home mission topic on cooperative Christianity in America. Moreover, the regular association meetings, which in some areas are held during the summer months, will enable more than 10,000 Baptists to hear missionaries assigned to their programs. In seven states the laymen will hold retreats this summer with an expected attend-



A vesper service in the forest at a Baptist summer conference

Going Forward from San Francisco

A Meditation on What Happened at the Convention

By REUBEN E. NELSON



Reuben E. Nelson

BAPTISTS at San Francisco faced up realistically to the needs of all their missionary agencies. Meeting in a great home mission area of recent tremendous population expansion, Baptists had opportunity to view the needs and the manner in which the national Home Mission Societies, a Western State Convention, and a metropolitan City Mission Society cooperate in meeting those needs.

As they stood on the shore of the Pacific Ocean, Baptists were likewise made conscious of their westward look across the sea to the great mission fields in the Far East. The presence of foreign missionaries and

of Christian leaders from those fields emphasized the world-wide Baptist task.

As the financial reports were given, Baptists evaluated their efforts and set themselves to a new goal. Missionary giving in 1948-1949 increased 20.01% over that of the previous year. The new budget for 1949-1950 of \$6,175,000 represents a further increase of 6%. Thus Baptists are dedicating themselves to a continuing upward trend in support of missions which is the high purpose of our global fellowship.



ance of more than 2,000 laymen. June and July will also see pastors' conferences in seven states. In addition are the numerous summer assemblies and summer camps for boys and girls and young people under the auspices of the Board of Education and Publication, extending from Maine to California. Approximately 20,000 will be in attendance. The number of missionaries, Christian leaders from abroad, mission board staff members, and youth leaders assigned to these will depend entirely on program needs and available personnel. Thus from Maine to California on all ages of Baptists the summer

months should register a mighty missionary impact and should stimulate new consecration to the cause of Christ.

The Radio Workshop At Green Lake

Basic instruction in script writing and delivery, actual preparation of dramatic material and its presentation, and a general background in radio with emphasis on religious radio will feature the Radio Workshop at Green Lake, July 21-28, 1949. It is open to pastors and laymen who are interested in the use of religious broadcasting in the interests of the Chris-

tian church. The faculty includes Miss Pearl Rosser, Dr. Stanley I. Stuber, Rev. Charles H. Schmitz, Rev. Kenneth W. Sollitt, and Producer Director Rev. Dean of Columbia Broadcasting System.

National Stewardship Conference at Green Lake

President George H. Armacost of the University of Redlands, Redlands, Cal., will be one of the leaders of the National Stewardship Conference at Green Lake, July 5-11, 1949. He will conduct the daily seminar on "Christian Growth Through Stewardship," a study of the Christian Principles of Stewardship—what they are, how they effect the spiritual life of the Christian and what relation they have to the life of a church.

The theme of the inspirational period will be, "The Church in Partnership with Christ," with President C. Oscar Johnson of the Baptist World Alliance as speaker. He will also address the evening sessions.

Scheduled as other Conference leaders are: Chairman Shields T. Hardin, of the National Committee on Stewardship Advance; General Director Reuben E. Nelson of the Council on Finance and Promotion, President Paul H. Conrad of the United Stewardship Council and its Secretary Harry S. Myers.

Leaders of the pastors', women's and laymen's discussion groups are respectively: Secretary Francis C. Stiffler of the American Bible Society; Mrs. L. H. R. Hass, Chairman, Spiritual Life Department, National Committee on Women's Work, and Secretary Edwin W. Parsons, of the National Council of Northern Baptist Men.

Miss Mary Beth Fulton, of the Ministers and Missionaries Benefit Board will lead the Vesper services and Secretary Edmund C. Shaw of the Department of Visual Aids, will give a demonstration.

The 125th Anniversary of the Publication Society

More than 500 persons crowded into the Grand Ballroom of the Warwick Hotel on the evening of May 3rd when the American Baptist Publication Society celebrated its 125 years of Service for Christ by a notable anniversary banquet. Principal speaker was Dr. Edwin T. Dahlberg of the First Baptist Church of Syracuse, New York. He recounted the significant services of the Society, pointing out that its colporters had founded 4,250 Baptist churches in the United States and had organized more than 17,000 Sunday Schools. "We must claim tomorrow," declared Dr. Dahlberg, "in the spirit of the founders of this Society who were determined to claim this continent for Christ. If we all are determined to make it so, we could have an unrecognizably better world. We must have a mind to claim tomorrow for Christ." Dr. Dahlberg ended his speech in the words of a Nevada prospector who said, "Tomorrow ain't bin tetched yit."

The business operations of the Publication Society total \$2,000,000 annually. It currently publishes 177 periodicals, books, Sunday church school teaching courses, and various other booklets.

New Missionaries

At the recent meeting of the Foreign Mission Board in New York City, four new missionaries received their appointment.

Dr. and Mrs. John Walker enter medical missionary service as he is a physician and she a registered nurse. He is a native of Kentucky and she of Missouri. Both are members of churches in the Southern Baptist Convention, Dr. Walker's membership being at the Central Baptist Church of Chattanooga, Tenn., and Mrs. Walker's



Mr. and Mrs. Donald Charles Niles and Dr. and Mrs. John Walker

membership at the First Baptist Church in Rossville, Ga. Dr. Walker received his medical training at the University of Louisville and after hospital appointments in Norfolk, Va., and Chattanooga, Tenn., he began practicing medicine in Frenchburg, Ky. Their designation will be determined later.

Mr. and Mrs. Donald Charles Niles will enter evangelistic service in Belgian Congo. He is a native of New York and she of Massachusetts. He was educated at Union College, Gordon College, and the Eastern Baptist Theological Seminary. She was educated also at Gordon College and at the Boston University School of Education. Mr. Niles is a member of the Emmanuel Baptist Church of Schenectady, N. Y. At Gordon College he was President of the Mission Fellowship. Mrs. Niles is a member of the First Baptist Church of Needham, Mass. Her interest in foreign mission service was awakened through her friendship with Miss Annis H. Ford under appointment by the Women's Foreign Mission Board and now serving in Congo.

Missionary Mother Almost 100 Years Old

In honor of Martha Reagon Howard, affectionately known as "Mother Howard" and on her 99th birthday which falls on July 7, 1949, the Mildred Mosier Circle of the First Baptist Church of Pittsburg, Kansas, is launching a

financial campaign to build an addition to the church as an educational plant. The building will be a memorial to her as a charter member of the Pittsburg church. She is the mother of John A. Howard, for more than 35 years a missionary in India, and of Randolph L. Howard, formerly Foreign Secretary of the American Baptist Foreign Mission Society. He retired last December at the statutory age limit and is now assisting the settlement of Europe's Displaced Persons in the United States. A third son is a college professor, a fourth is a retired veterinary surgeon, and a fifth son died some years ago. Since the Mildred Mosier Circle consists of only 16 business and professional women, they are undertaking an ambitious and worthy project.

Would You Enjoy Cooking In Burma?

Cooking out here in Burma is much different than at home. Charcoal requires more work and attention than a gas or oil stove. The food does not come already done up in cans and boxes. One has to work for what one gets. Before one can make a pumpkin pie, the pumpkin has to be prepared, the cinnamon bark, ginger and nutmeg have to be powdered, the water has to be boiled, the milk boiled and strained, and the flour which is full of weevils has to be sifted two or three times through a fine mesh sifter. If the recipe calls for molasses, one has to get a maple-sugar-candy type of substance called jagury, and boil it up. But really, when Mrs. Parsons gets done with it, she has done a first class job and it is really palatable. The only oven we could find was a second hand broken down thing with holes. This only adds to our amazement at the way things turn out.—*Forest Parsons, Maymyo, Burma.*

(Continued from page 339)

A.M. and in a few cases at 4:00 A.M. in order to reach the Eastern time zones in the morning hours, were Jesse R. Wilson, Elmer A. Fridell, Sanford Fleming, Harold Geistweit, Ralph Walker, Edward H. Pruden,

Charles T. Banning, Edwin T. Dahlberg, Shields T. Hardin, Mrs. Leslie E. Swain, Walter E. Woodbury, Robert J. McCracken, R. G. Schell, Gene E. Bartlett, and Theron Chastain. The choirs of Redlands College and Linfield College furnished the music.

Convention Elections at San Francisco

NORTHERN BAPTIST CONVENTION

President—Mrs. H. G. Colwell, Loveland, Col. *First Vice-President*—Rev. G. M. Derbyshire, Oakland, Cal. *Second Vice-President*—Rev. S. W. Powell, Boston, Mass. *Recording and Corresponding Secretary*—Rev. J. C. Hazen, New York, N. Y. *Treasurer*—J. H. Manson, Brooklyn, N. Y.

General Council—Term Ending 1952: Rev. R. L. Bailey, Columbus, O. Rev. C. F. Banning, Norwich, Conn. Rev. I. J. Brame, Nampa, Ida. R. C. Hassrick, Philadelphia, Pa. Rev. C. A. Heydon, Topeka, Kan. Mrs. M. R. Hoener, Plainfield, N. J. Rev. Finley Keech, Fall River, Mass. Rev. A. E. Maxell, Bangor, Me. Rev. W. H. Porter, Nashua, N. J. Rev. E. P. Quinton, Peru, Ind. Term Ending 1951: A. D. Pierce, Brooklyn, Conn.

FOREIGN MISSION SOCIETY

President—M. W. Hill, Olympia, Wash. *Vice-President*—Mrs. Max Markley, Bluffton, Ind. *Recording Secretary*—Rev. H. E. Hinton, Cresskill, N. J. *Treasurer*—Forrest Smith, Scarsdale, N. Y.

Board of Managers—Term Ending 1952: Rev. H. A. Davidson, Pomona, Cal. Rev. G. M. Derbyshire, Oakland, Cal. O. G. Judd, Brooklyn, N. Y. Rev. D. B. MacQueen, Morton, N. Y. E. R. McCarthy, St. Louis, Mo. A. L. Miller, Boston, Mass. Rev. C. L. Seasholes, Dayton, O. Rev. F. B. Thorn, Wichita, Kan. Rev. J. M. Trimmer, Huntington, W. Va.

WOMAN'S FOREIGN MISSION SOCIETY

President—Mrs. L. E. Swain, Craigville-on-Cape-Cod, Mass. *Foreign Vice-President*—Mrs. L. B. Arey, Chicago, Ill. *Home Base Vice-President*—Mrs. F. C. Wigginton, Pittsburgh, Pa. *Recording Secretary*—Mrs. A. J. Mitchell, Newark, N. J.

Board of Managers—Term Ending 1952: Mrs. G. W. Doane, South Orange, N. J. Mrs. E. A. Kermott, Kansas City, Mo. Mrs. C. A. Marstaller, Bangor, Me. Mrs. M. H. Mason, New London, Conn. Mrs. Lewis Milam, Charleston, W. Va. Mrs. A. D. Paddison, Yakima, Wash. Mrs. R.

C. Rowland, Upper Darby, Pa. Mrs. S. T. Shumate, Davenport, Ia. Mrs. H. P. Truesdell, Larchmont, N. Y.

HOME MISSION SOCIETY

President—T. B. Clausen, Trumansburg, N. Y. *Vice-President*—J. R. Gray, Waukesha, Wis. *Second Vice-President*—Mrs. Howard Burkhart, Twin Falls, Ida. *Third Vice-President*—Rev. N. W. Paullin, Philadelphia, Pa. *Recording Secretary*—Rev. R. D. Goodwin, New York, N. Y.

Board of Managers—Term Ending 1952: Rev. F. G. Codd, Davenport, Ia. Duncan Dunbar, White Plains, N. Y. Rev. R. N. Dutton, St. Louis, Mo. Mrs. Robert Ford, Paterson, N. J. H. A. Gilman, Boston, Mass. Rev. L. M. Hale, Lincoln, Neb. Rev. G. D. McClelland, Wichita, Kan. Omer Robbins, Detroit, Mich. Rev. C. E. Shikles, Everett, Wash.

WOMAN'S HOME MISSION SOCIETY

President—Mrs. C. E. Deems, New Brunswick, N. J. *Eastern Vice-President*—Mrs. Joseph Davis, Philadelphia, Pa. *Mid-Western Vice-President*—Mrs. V. O. Wik, Des Moines, Ia. *Western Vice-President*—Mrs. W. R. Lee, Denver, Col. *Recording Secretary*—Mrs. T. W. Aishton, Brooklyn, N. Y.

Board of Managers—Term Ending 1952: Mrs. G. W. Alexander, Oregon City, Ore. Mrs. T. D. Allen, Evanston, Ill. Mrs. G. E. Bigelow, Beverly, Mass. Mrs. Harold Camp, Grand Island, Neb. Mrs. C. N. Dold, Wilmette, Ill. Mrs. Wayne Gordon, Billings, Mont. Mrs. J. C. Killian, Spencerport, N. Y. Mrs. H. R. Steding, Scarsdale, N. Y. Mrs. J. L. Wann, Washington, D. C. Term Ending 1950: Mrs. A. S. Maskew, East Orange, N. J.

EDUCATION AND PUBLICATION BOARD

President—H. T. Sorg, Newark, N. J. *Vice-President*—R. I. Wilson, Kansas City, Mo. *Treasurer*—E. L. Ruth, Philadelphia, Pa. *Secretary*—W. C. McLearn, Philadelphia, Pa.

Board of Managers—Term Ending 1952: Pres. G. H. Armacost, Redlands, Cal. Rev. E. C. Carder, Greensboro, Vt. Prof. W. W. Charters, Maple City,

Mich. Rev. R. T. Craig, Dover, N. J. Mrs. Earle Eubank, Columbia, Mo. Andrew Davison, Albany, N. Y. Rev. E. L. Honts, Detroit, Mich. H. B. Hopper, Philadelphia, Pa. H. L. Jenkins, Philadelphia, Pa. Mrs. M. R. Lee, Wichita, Kan. D. D. Marks, Portland, Ore.

HISTORICAL SOCIETY

President—Prof. R. E. E. Harkness, Chester, Pa. *First Vice-President*—Rev. E. A. Harrar, Camden, N. J. *Second Vice-President*—W. B. Lippard, New York, N. Y. *Recording Secretary*—Rev. P. M. Humphreys, Hightstown, N. J. *Treasurer*—G. O. Philips, Philadelphia, Pa. *Curator and Corresponding Secretary*—Rev. E. C. Starr, Chester, Pa.

Board of Managers—Term Ending 1950: Rev. W. C. Powers, Red Bank, N. J. Rev. G. D. Wood, Beaver Dam, Wis. Term Ending 1951: Rev. J. P. Gates, Harrisburg, Pa. Prof. W. S. Hudson, Rochester, N. Y. Rev. D. A. MacQueen, Upland, Pa. Rev. R. J. White, Webster Groves, Mo. Term Ending 1952: Dean C. E. Batten, Chester, Pa. Rev. J. W. Bonner, Fairmont, W. Va. Rev. Mitchell Bronk, Philadelphia, Pa. Rev. R. D. Goodwin, New York, N. Y. Prof. J. L. Jones, Roxborough, Pa. Prof. R. E. Keighton, Chester, Pa. Rev. H. E. Norton, Grinnell, Ia. Rev. J. E. Quinn, Philadelphia, Pa. Rev. M. C. Westphal, Landsdowne, Pa.

FINANCE AND PROMOTION COUNCIL

Term Ending 1952: *East*—L. L. Allen, Providence, R. I. Miss Jean Beck, Shrewsbury, Mass. Rev. Wallace Forgey, Melrose, Mass. Rev. E. R. Nelson, Portland, Me. *Central*—M. B. Alldredge, Des Moines, Ia. Rev. W. C. Christians, La Grange, Ill. Rev. A. S. Dodgson, Terre Haute, Ind. I. W. Turnquist, Chicago, Ill. *West*—Henry Chretien, Las Vegas, Nev. Rev. H. N. Geistweit, Oakland, Cal. Rev. F. M. Judson, Santa Monica, Cal. Mrs. Harvey Rusk, Pueblo, Col. Term Ending 1950: *East*—Norman Joslin, Middlebury, Vt.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



Mr. and Mrs. Wakimoto, their three sons and one daughter

We Thank You for CARE Packages

It is impossible for the Foreign Missions offices to share with the donors, even if they could be known individually, all the beautiful touching expressions of appreciation from several countries for CARE packages. At present many are coming from Japan. Each member of the inspiring family pictured here wanted to write his or her own letter and they enclosed a photograph. Mrs. Wakimoto was a loyal student at the Mary L. Colby Girls' School in Yokohama, in the days when Mrs. Charles H. Sears, Foreign Secretary of the W.A.B.F.M.S., was missionary in that school, and Mrs. Sears visited with them on her recent trip to Japan. The following are excerpts from the letters.

The first comes from Mrs. Wakimoto:

Dear Mrs. Sears,

How happy we were when we received a big package from you. It came right on my birthday as if you knew the day, the 20th of January. To send you our great thanks we took a picture with the contents of the package. We look too old for our ages, do we not? How wonderful it was that I could see you again in Japan last May, 1948. You were just my dear teacher again.

I have heard that you are working very hard for the Japanese people since you have gone back to America. We are full of thanks to you and hope that we too can do something for the rebuilding of the Christian school. I remember your speech when you told us that only the real Christian spirit can rebuild a really peaceful world. I do think so, too, and I believe more Christian schools are needed for Japan.

Now I will write just a little about my family. Mr. Wakimoto, as you know, is a physics teacher and now he is teaching at Tokyo Physical College. Kiyoshi, the eldest son graduated from Daini High School in Sendai and is going to take the examinations to enter Tokyo University this March. Michiko, our only daughter, is studying at the domestic science college and will graduate this March. Makoto, the second son, is in high school. The youngest one, Akira, is in middle school. Mr. Wakimoto is the only one working hard for his family.

All of my children would like to have American friends. If you know someone who would like to correspond with Japanese boys and girls, please send me their names and addresses. Thank you. Your friend, *Moto Wakimoto.*

The second letter comes from Kiyoshi:

Now I am studying to enter Tokyo University, the best university in Japan. Some day if at all possible I would like to continue my studies in America. In Japan last Sunday we had the election of members of the Diet, and I was enfranchised this year for the first time. I hope that some day soon my mother country will become a democratic country and my people may be proud of their country and government. In January in Tokyo it is very cold when we get up every morning and find the water frozen, but it is like spring in the daytime. Lovely little red plum blossoms are beginning to bloom. Soon the beautiful cherry blossoms will decorate the mountains and gardens. Your true friend, *Kiyoshi.*

The third letter comes from Michiko.

I was very glad to meet you at Haneda airport. Thank you very much for the nice present. We send a picture of our family so you can see our happy faces with the American present. Your loving girl, *Michiko*.

The fourth comes from Makoto.

I have no words to express my gratitude. After dinner all of us opened your package and had our pictures taken. I will be 17 years

old in March, 1949. The plum blossoms are out. I like garden work and we have a garden near my home with many kinds of flowers. I want an American friend about 16 or 18 years of age. Please give my best regards to American friends and take care of yourself. Your good friend, *Makoto*.

The fifth comes from Akira.

How are you, Mrs. Sears? We are all fine here. I have not learned

English too long, but now I am going to write to you with all my English knowledge. I thank you for the milk, chocolate, apricots, raisins, and many others of my favorite foods. They came right on my mother's birthday. I am the smallest boy and 14 years old this year. I am going to junior school near my house. Take care of your health. Good-bye. Yours truly, *Akira Wakimoto*.

TIDINGS



FROM THE FIELDS

The Woman's Mission Society of Cuba

By MARGARET WENGER

UNABLE to understand the language and conscious of being in the minority group, I was feeling somewhat baffled when I sat one day in Santiago, Cuba, with a group of Cuban women who were perfecting plans for their annual convention to be convened two days later. The missionary was interpreting softly into my ear. Those Cuban women were talking about reports and the best methods to employ in making them. Immediately my feeling of strangeness left. I was not separated from these Baptist women, for we were very much alike, not only in our reports and our reactions to them but in our Christian living and in our methods of making known our great beliefs to others around us. In the short time that we had together that afternoon there were many indications of our common purpose and of the missionary zeal that pervades our thinking and makes us wish to share the gospel.

Juana Barrios, an appointed missionary of the Woman's American Baptist Home Mission Society,

has served for several years as the president of the Woman's Mission Society of Cuba. Mrs. Oscar Rodriguez, wife of the General Missionary of Cuba, is the Secretary. With local presidents and interested members the officers of the Cuban Woman's Mission Society met to plan for their annual meeting. At the same time they were reviewing bits of history that had led them to this day. The first Woman's Mission Society was or-



Miss Elisa Infante of Santiago, Cuba and Mrs. Margaret Wenger

ganized in 1904 in the First Baptist Church of Santiago, where we were meeting, and was called the "What I Can Society."

Seven years ago Miss Elisa Infante of this same church came to the conclusion that only in proportion as they shared their talents with others would their own interest increase and so the "Talents" was born—comparable to the "Love Gift" of the women in the United States. That first year only 19 societies participated and \$136.64 was collected from the "Talents." Six years later they reported that 43 societies had shared for a total of \$1,245.35 and this year they were reporting \$1,500. This is a real achievement when one considers that the Cuban Baptist woman may be the wife of a seasonal or migrant worker and is constantly faced with economic problems. Sugar, the largest industry in Cuba, offers employment only a few months out of the year. During the other months the wage earner's income is scarcely sufficient for bare necessities.

The Cuban woman's giving is a sharing of her "Talent." For instance, one woman earns her "Talent" by sewing; another makes

and sells sweets; a third brought in \$30 earned from framing pictures; a fourth crochets scarves. One woman reported on the Woman's Society which meets out in a coconut grove. One day she visited them in their meeting under the trees and watched a woman place her offering in the plate. Said the visitor who had watched, "I am sure that the money which she placed in the offering plate had been intended to buy food for her children that day but she had been moved to give it to the Lord's children in order that they might know His voice." One Society reported that its members gave \$175 for their "Talent" in the past year. Like the "Love Gift" of our Baptist women in the United States the "Talents" total goes into the general missionary budget of the Cuban Baptist Convention.

During the afternoon these Cuban women discussed a variety of subjects. What is the most effective

way to organize national meetings? Should they inaugurate meetings similar to the Woman's House Parties of the United States? The campus and buildings of Colegios Internacionales at El Cristo would lend themselves well for such summer meetings. How much time should they expect to have in the yearly convention program? They discussed report blanks and their method of reporting quarterly and decided that it might be preferable to report annually providing that the local society would keep its reports monthly. They were strong in their insistence that they should have literature at hand on the total Baptist mission program. Those needs will be supplied.

Cuba is a home mission field of the national Home Mission Societies of the Northern Baptist Convention. A few days later in the Convention program scrolls were presented to Dr. Barbara Hoiland for the American Baptist

Publication Society, to Dr. G. Pitt Beers for the American Baptist Home Mission Society and to me for the Woman's American Baptist Home Mission Society. These scrolls beautifully expressed the gratitude of the Cuban Baptist Convention for the support and interest of Northern Baptists. Yet the Cuban Convention itself has a great mission society organized in 1920. Interdenominational reports call it the strongest missionary society in Cuba. The Cuban Baptist Convention has done remarkable work in organizing and maintaining rural churches and missions. In this the women have a part with their "Talents" as well as with their benevolence giving.

How alike we are! Language, daily food, geographical location—all are different, but the same interests prevail. I assure you of the Cuban Baptists' sacrificial devotion and steadily mounting religious influence on their island.

MISSIONARY • EDUCATION

The 30th Anniversary

About 200 people met for dinner in the large dining room of the Y.M.C.A. on May 31st in honor of the 30th anniversary of the Department of Missionary Education. The women of the Thousand Oaks Baptist Church of Berkeley, Cal., decorated the speaker's table with abalone pearl and milky white flowers. All tables were garlanded with multi-colored blossoms.

Five churches were honored for achievement in missionary education in each of the 28 years of the program in local churches. These were First Church, National City, Cal.; First Church, Seattle, Wash.; First Church, Bellingham, Wash.; Morgan Park Church, Chicago, Ill.; and First Baptist Church, Mon-

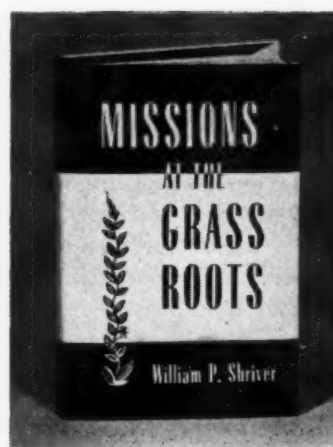
mouth, N. J. Dr. R. G. Schell of the Morgan Park Church responded for the churches which received gifts of books in recognition of their accomplishment.

The Department received many telegrams and letters of congratulations which were read by Miss Florence Stansbury and Secretary William Keech. Greetings were brought by Dr. Richard Hoiland. Then Dr. Luther Wesley Smith felicitated the 30-year old department on behalf of the American Baptist Publication Society, now celebrating its 125th anniversary. Mrs. Clayton D. Eulette, a member of the Board of Education, reviewed the department's history.

Special interest was shown by the presence of Mrs. C. E. Deems,

President of the Woman's American Baptist Home Mission Society, the chairman of State Women Presidents, Mrs. Dye, and of the National Committee on Woman's Work, Mrs. Arey, together with Dr. Irene A. Jones, Dr. G. Pitt Beers, Dr. Jesse R. Wilson and Mr. Edwin W. Parsons. Mrs. Carter Norris of Berkeley, Cal., presided. Mrs. Fred Forbes of Felton, Cal., state chairman of missionary education, also was at the head table.

The festive gathering encouraged the Department in its task as the staff plans for years ahead, to "do your utmost to let God see that you at least are a sound workman with no need to be ashamed of the way you handle the Word of Truth."—II Timothy 2:15—



Baptist Materials for 1949-1950

- Missionary Education at a glance
- Achievement Chart
- Bible Book of the Month
- Dispel the Dark: A Church School of Missions
- Friends through Books
- Books Men Like to Read
- Read Around the World
- Reading Program in Leader's Materials
- Individual Record Cards for Readers
- World Service in the Baptist Youth Fellowship
- Guild Goals in the Baptist Youth Fellowship
- Leader's Materials: Missionary Education for Children
- Study and Worship Programs based on *Missions at the Grass Roots* and *Home Mission Digest IV*. 35 cents.
- Study and Worship Programs based on *Japan Begins Again* and *Along Kingdom Highways*. 35 cents.

Making Dreams Come True. Home and foreign Guild programs for Senior High. 35 cents.

Moving Together. Home and foreign Guild programs. Junior High. 35 cents.

Children of One Father. Course plans for leaders of both Primary and Junior children included in

story book. Stories of the gospel in Japan and among migrants. 75 cents.

The Bible Travels Today. A picture-story set. \$1.00.

Missionaries Help Boys and Girls. Pictures with stories. 60 cents.

When Children Worship. A worship screen with five pictures. 60 cents.

Home Mission Digest IV. 35 cents.

Story of Chung Mei. 35 cents.

Japan, Now if Ever. 10 cents.

Along Kingdom Highways. 50 cents.

Five-Program Packet. 10 cents.

Called to Cathay. \$1.25.

Baptist Crossroads. 90 cents.

The Bible and Missions. 40 cents.

The Sun Is Up. 60 cents.

Kongo Kintuadi. 60 cents.

This Way to a Thriving Church. 50 cents.

Five Spheres of Stewardship. 25 cents.

Stewardship Is Discipleship. 25 cents.

Children and Stewardship. 25 cents.



Bible Book of the Month

- JUNE.....II CORINTHIANS
- JULY.....PROVERBS
- AUGUST.....ISAIAH
- SEPTEMBER.....ACTS

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship,—

Stories of lives lived to the full and influences that reached round a world are always thrilling reading for young people even when names are not well known. Such a life and

such an influence was that of Mrs. Henry W. Peabody. She was a world woman! For those who read these pages, she will be remembered, especially by the grown-up Guild girls, as one of the three

women who dreamed about a program for Baptist girls. Two other world-minded women shared the dream and the planning which brought the World Wide Guild into being in 1915. They were

Mrs. Helen Barrett Montgomery and Mrs. Andrew McLeish.

From its beginning there was significance in the name World Wide Guild for it was intended to bind together groups of Christian girls in our churches and girls in mission lands where our missionaries were serving. Frequently on these pages, as in this issue, pictures and stories of chapters in other lands have appeared. Recently we have been thrilled by the renewed life of the Guild groups in the Philippines where Mrs. Peabody had always such a keen interest.

Having been a missionary in India herself she naturally centered interest in the Guild program in the world mission enterprise. Concern for the development of girls, particularly their training in leadership, that they might take their full and rightful places in the work of the church, was also part of the dream in the heart of Mrs. Peabody. That the dream had fulfillment is witnessed by the woman leadership in our denomination and by the women who serve the mission cause today at home and abroad.

The last time when Mrs. Peabody took part in a major Guild event was when the Guild celebrated the 25th anniversary of its history at the Northern Baptist Convention in Atlantic City in 1940. At that time a garden tea was given, with Mrs. Peabody and Alma J. Noble as honor guests. I had the privilege of pinning on Mrs. Peabody one of the first pins of the Guild, an open silver star with the letters W.W.G. within it. It seems fitting that in this denominational year which has called both Mrs. Peabody and Alma Noble to the higher life that we should recall them in this picture taken at the Guild's 25th anniversary.

Their going is at once an occa-



Mrs. Henry W. Peabody and Miss Alma Noble, two of the founders of the W.W.G., at its 25th Anniversary. Both passed away in this denominational year

sion for rejoicing over the heritage they have left us, and a challenge to make true the words "Their works do follow them."

Sincerely,

Elmer O. Kappner

New Jersey Guild House Party

The weekend of April 1, 2 and 3 proved to be a special one for New Jersey girls, for the Guild-sponsored House Party took place in the First Baptist Church of Burlington. Opening Friday evening, with registration, and a rousing game session directed by Mrs. Kenneth Slifer of Woodbury, the entire 250 leaders and girls assembled in the auditorium. Introductions were properly made, and the program theme, "Home Firesides", was interpreted. Saturday was a busy day with "Families of the World" and "At Home in the Guild" conferences. Part of the family group on Japan is shown here with Miss Vida Post, a missionary who is returning to that

country for service in September.

One of the high-spots of the program was the inspiring address of Dr. F. W. Goddard, author of "Called to Cathay", and one of the famous Goddards, the family of which has contributed so much to the spiritual development of China. Nor should we neglect to mention the Chinese tea party and art display which came later in the afternoon.

"Open House" was truly an evening of surprises. As each skit was presented, it was greeted with enthusiastic applause. A group of talented girl-singers, students of the Bordentown Manual Training School, were an unusual feature of the evening's "doings." Their numbers were presented with a finish which revealed a unique combination of ability and training, and a return engagement was arranged before the girls boarded their special bus for home.

Almost 600 were present Sunday morning when the girls shared a beautiful communion service with the congregation of the Burlington Church. Led in the celebration of the Lord's Supper by the pastor, Rev. William Allen, seven white-robed Senior High Guild girls of the host church assisted in the serving of the elements. Dr. Katherine Blyley, president of Keuka College, brought the stirring message which preceded the communion.

Bringing to a fitting climax the varied experiences of the week-end was the closing challenge of Carrie Dollar, our loved former national B.Y.F. president. Carrie spoke as youth to youth, daring this great group of Baptist girls to go out and faithfully serve the Lord, whether at home, in school, or in the world of business. One of our girls took a definite stand for Christ, and seven girls made decisions to declare themselves ready for full-time Christian service.



Miss Vida Post and members of the New Jersey Guild House Party view exhibit on Japan. Miss Post returns to her field in September

News from the Beers

The happy news has come that a second baby girl, Patricia Lee, has come to Dick and Ann Beers. Her birthday proved to be a busy day indeed, for her father preached in the Assamese service in the hospital chapel at Jorhat before Patricia arrived and in the English service on the school compound after her birth. Of the hospital and its ministry they write:

"At times like this one really appreciates having access to such a fine hospital. The first-class equipment, clean rooms and skilled workers gave us a feeling of security which meant a lot. We must pay high tribute to the missionaries, past and present. Nor can we forget the Indian doctors and nurses and other attendants, who are so quick to learn and eager to serve, and who constantly enrich their service with the love of Christ. It is truly a great witness".

Something else was born in the same month in India which has great interest for Baptist young people here. Dick gives a brief account of it.

"Perhaps you would like to hear about my trip to Allahabad at Christmas time. There was held a Christian youth Conference in that

city, with young people coming from all over India and Pakistan, as well as from Burma and Ceylon. They came representing Christian Endeavor, the Indian Sunday School Union, the Student Christian Movement, YMCA, YWCA and various church youth organizations. This inter-organizational character made it the *first conference of its kind ever held for youth in India*, and so we felt it a significant meeting. Out of the 190 delegates, 16 went from Assam. This was the largest group, and as few came farther to be there, we felt proud to be so well represented.

"The splendid Agricultural Institute in Allahabad was host to the Conference. This Christian institution is another powerful witness in India. We saw dairy buildings as fine as any in America, modern tractors and a combine harvester, and workshops where the students turn out small ploughs designed to help instead of destroy India's soil. In addition to this, we could sense a recognition of the dignity of labor which is largely lacking elsewhere among Indian students.

"In the meetings and discussion groups we considered such topics as 'The Challenge of Evangelism', 'The Challenge of Service', 'The Challenge of Vocation', and 'The Challenge of Communism.' The Conference theme was '*The Call of the Hour*'. All who attended felt the intensity of that call in their own lives.

"The delegates called upon the various branches of Christendom in India to work unceasingly toward a Church of North India, corresponding to that recently established in South India. Please pray with us that both this and the Union in North India may soon become a reality. Out of such great youth conferences will come much of the hope for a united body of Christ in India."

New Materials for 1949-50

Three annual free pamphlets are now being distributed to the churches through the State and Association World Service Secretaries. Every church should receive at least two copies of each.

World Service—Study and Action outlines the over-all missionary education programs for the new year. It gives the materials to use in planning for the missionary emphasis, in young people's meetings, boys' groups and girls' groups, and lists the missionary projects which young people may undertake.

Read Around the World is the reading program for all young people. The list is divided into General and Inspirational books, books relating to the home mission program, and books on foreign lands. It is hoped that each young person will read at least one book from each section.

These leaflets will be very helpful in the hands of the World Outreach Committee of the Fellowship in each church.

Guild Goals is the basic pamphlet for Guild work since it gives the emphases in the year's program and lists the materials to use in the girls' program of the Fellowship.



Above free pamphlets are now available which describe the over-all missionary education and reading programs

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls,

You asked me to write three or four letters for the children within this year. I wrote one in August, and that was the end. For the time between August and Nov. 18 I have no good excuse. From that date, on which the consular notice for evacuation came, until the present I haven't had much mind or heart to write a letter for you. Sorry. I have been in Shanghai since Dec. 8. Then I decided to stay until the middle of February and began working earnestly on some leadership training materials. By then our mission had asked me to serve as mission secretary. So life being a trifle more peaceful temporarily, I at least write to apologize.

While here in Shanghai I am attending the North Shanghai Baptist church, which has in it, I suppose, more well-educated people than any other church in our convention. We lost our church building in 1937 but now for several months have been meeting in a very large Chinese restaurant. This last Sunday we came out of service and watched a mass wedding (about 12 or 15 couples) in a rather perfunctory ceremony. In all these years the children have had almost no attention. Recently however the restaurant has been letting us use a smaller room for them. They go to the adult service until time for the sermon and then go out. The leader of the group is a fine young fellow whom the children like. He wants now to divide the group into three classes according to age.—The church is hoping to rebuild on their old property. It is in a poor



Mrs. R. E. Pavy and Mrs. Lee Simmers (in the back row) are the leaders of this children's group at the First Baptist Church, Sullivan, Indiana

location now, considering the present church constituency, but they have decided it would be better than having no place of their own. Meanwhile they are hoping to make another temporary arrangement to use a building other than the restaurant, one which will be more their own. The church has had a fine group of young people through all these years—a remarkable fact I think, considering their lack of a Sunday School, and the difficulties under which they run. There is one very musical family of one girl and five boys, and around them a very good choir has been built up and carried on for years. I am starting an English Bible class with some of these young people this Friday night.

Sincerely,

Mildred Proctor
169 Yuan Ming Yuan Road
Shanghai, China

Dedication Service

The boys and girls in the First Baptist Church in Sullivan, Indiana, have come to a new appreciation of our work in the Philippines as a result of their interest in the Philippine Book project. Our group meets twice during the week. The books we were asked to send were: *Tell Me About God*, *Esa—A Little Boy of Nazareth*, *My Bible Book* and *God's Wonder World*. The picture shows the children around the worship center on which the books were displayed during the dedication service. These boys and girls have also read four hundred and fifty books during the year. Our congratulations to each of you for your participation in the Philippine Book project and in your own reading accomplishments. These books will help the Filipino boys and girls to better understand our

interest in them and our concern that they know Jesus Christ as Lord and Saviour! Mrs. R. E. Pavy and Mrs. Lee Simmers are the leaders of this group.

Pictures for Children Everywhere

Teach boys and girls the story of Jesus Christ without pictures? How in the world can anyone accomplish that? Teachers in most of the Sunday church schools in America have a wealth of religious material in good religious pictures that helps them interpret many of the basic Christian concepts and understandings. It has been said that one religious picture is worth a thousand words.

Without recalling again all the devastation of the war years in Europe and in parts of Asia and the Pacific all of us know what has happened to people. With this destruction went all equipment and supplies, as well as buildings. Lesson materials, pictures, Bibles, and resource materials that help children to have a meaningful learning experience.

Today, several years after the cessation of war, the outlook for Christian teaching material is still pretty dark. It has been difficult to replace, there. Children are growing up in these countries and need, more than ever before in the history of this world, to know that the Christian fellowship of which we are a part is one that really does care about what happens to other members "in the family of God." Christian teachers and leaders everywhere in the world are waiting for Christian teaching materials. Teachers and boys and girls of Christian churches in the United States can help supply some of these needed materials.

Pictures are particularly needed. One of our children's workers who spent last summer in Europe said, "You should have seen the faces of

the children when I used with them some of our lovely colored pictures as I told the story of Jesus' work here on earth."

Through the co-operation of the World Council of Christian Education and Church World Service there have been made available two sets of pictures—one on the Old Testament and the other on the Life of Christ. In each set there are 18 pictures, 12 by 17 inches. The pictures have been carefully chosen by a group of missionaries, nationals, and children's workers. Each set costs \$1, and in addition to the large set of pictures there are enclosed without additional charge *nine* sets of small pictures 3 by 4 inches which includes a selection of thirteen of the eighteen large pictures. All pictures are in full color. *Thus for one dollar (including shipping) you will be able to send to the country you and your children choose, one set of large pictures and nine sets of small pictures.*

Is it too much to hope that each



*Pictures
for Children
Everywhere*

Kindergarten, Primary, and Junior Department will want to send as many as five sets of large pictures? This would mean a gift of five dollars in money. Perhaps you will even want to send many more. Checks should be sent to the Missionary Education Dept., 15 Madison Av., N. Y. 16.

Pictures mean much to boys and girls. In a Junior Department once a boy of about ten chose the picture, *Hilltop at Nazareth*, for the worship center on a particular Sunday. After he had placed the picture, the superintendent heard him say as he stood looking at the boy Jesus, "I feel as if I am standing there with Him."

Agriculture at Kikongo

The class in Agriculture at one of our Baptist mission schools may open with the teacher asking this question: "How many of you have seen an "mbwaki" child in your village?" All hands are raised because all are familiar with the sight of a little child with distended abdomen and swollen face and feet, who has pipestem arms and legs and whose ribs can easily be counted through the skin that is tightly stretched over them. Instead of shining eyes, pretty curly hair, and dark brown velvet skin, the "mbwaki" child has matted yellow skin and listless dull eyes.

The teacher's next question is: "Well, what do you suppose is the matter with these children we call "mbwaki"?" Some will say: "He has no strength." In all probability the child will have hook-worm, because almost everyone in Africa does have it. Recent scientific research brings forth the theory that this "mbwaki" is a disease of malnutrition, which indicates lack of protein in the diet. In any case, the inspiring thing about this is that all members of the class want to know how to prevent this disease; and there is a hearty chorus

of, "Oh yes, if only we could have all the meat that we want!"

Everyone is awake now that the subject of "meat" has been brought up. They are quite surprised to learn that there are other foods that belong to the "tribe of meats," foods such as beans, peanuts, eggs and milk. But what little girl would dare to eat eggs . . . it would mean that she would never have any children! And what foolish mother would give goat milk to her child? Goat milk might make the child foolish like a goat!

The diet of the average Congolese is largely made up of starches, so they must be taught about the importance of fats, minerals, and vitamins too. So the class studies the raising of vegetables, fruits, poultry, and milk animals which leads to a discussion of soil and climatic factors in the growth of vegetables and fruits and feed for animals.

But the real test of interest in the lesson comes when we take our hoes in hand to make a vegetable garden, or to dig holes for the planting of fruit trees. The hoe is a woman's tool, and it is still considered a bit shameful for a man to use it. Perhaps it is a little different when one is studying "agriculture", and when a boy really wants to know what the crops are that will make the body strong. So they go off to their garden project.

Thousands have accepted Christ as their Lord and Saviour in the Belgian Congo—the Christ who came to give them the "more abundant life". But it makes one's heart sick to see so many little scrawny bodies in the villages everywhere. Yes, our first task is to preach the gospel, but let us not leave this other task undone; the task of bringing strength to these weak little bodies. What do you think that Jesus would do about it if he were here walking among men?—*Charles E. Smith.*

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Woman's Board Meetings

The Joint Session of the Boards of the Woman's Home and Foreign Mission Societies was held on May 27th at the First Baptist Church, San Francisco, Cal., with Mrs. Leslie B. Arey presiding. The church was well filled.

Mrs. George Armacost, Southern California, led the morning devotions, speaking on "The Hallmark of a Christian". She said we must all bear Christ's hallmark of peace within faith, long suffering and good deeds.

After the regular reports were given Miss Rose Williams spoke on our evangelistic efforts, ending with the question, "Where am I going to put emphasis in the coming year, on selling dish-rags, soup and so forth, or on the real mission of the church, bringing souls to a saving knowledge of Christ?"

Miss Mary Beth Fulton and Mrs. W. R. Lee, of Colorado, presented a short radio skit on the work of the Ministers' and Missionaries' Benefit Board work.

Miss Dorothy Stevens gave a resume of missionary education material for all ages, followed by Miss Florence Stansbury, who told of the children's project for sending large pictures of Old and New Testament stories to China.

The women were thrilled when the announcement was made that for the first time we had exceeded our Love Gift Goal with \$311,135. This was \$31,321 over the amount raised last year. Mrs. Calvin Thompson of Syracuse, N. Y. gave the prayer of thanksgiving for this achievement. Next year's goal was set at \$315,000, an increase of 5%.

A pageant, "Missionary Mo-

saic" written by Mrs. Robert Chandler, of Illinois, was presented in the afternoon, bringing to the platform an impressive group of missionaries and nationals, showing how we, all together, can make a mosaic of beauty for Him.

The processional hymn, "Jesus Shall Reign" was sung as missionaries, board women, and state presidents came down the aisles, led by two Chinese girls with baskets of flowers and Mrs. Leslie E. Swain and Mrs. C. Everard Deems. Each missionary was given a flower as she came to the platform. Then Mrs. Kimiyo Yamamota, recently from Japan, gave a most interesting address to an attentive audience. Mrs. Howard Thurman, wife of the pastor of the Church of All Peoples in San Francisco was introduced by Mrs. Deems. She told of her mother, Mrs. S. E. Bailey who was under the Woman's American Baptist Home Mission Society had worked during her life time for the advancement of Negro people.

Mrs. Milo E. Wenger made an appeal for World Relief, after which an offering of over \$436 was given for that cause. The benediction was given by Mrs. Fred L. Dye, President of the Presidents.

The banquet drew a capacity crowd. Mrs. Marshall Barker, the toastmistress and Mrs. George Thomas, both of California brought forth many a laugh as they told of early days. Favors and decorations savored of the days of the '49ers and were most attractive. Mrs. Bernice Osterhouse of Fresno led in singing of California songs, and Mrs. Edwin A. Dahlberg brought the message, "The Pot of Gold at the End of the Rainbow."

THEY SERVED THEIR DAY AND GENERATION

Harry B. Benninghoff

Harry B. Benninghoff, retired missionary of the American Baptist Foreign Mission Society, died in Franklin, Ind., April 25, 1949. He was appointed in 1901 to serve at Rangoon Baptist College in Burma, later Judson College. He also served as head of the Mission Boys' Mandalay High School, Burma. In 1908 he was transferred to Waseda University, Tokyo. There he served as director of Scott Hall, lecturer on American Institutions, and as founder of Friendship House. His long service as Waseda University with its 15,000 students, was concluded by his return to the United States in 1941. Since his retirement in that year he has been serving as a professor at Franklin College, Franklin, Ind. Dr. Benninghoff was born in Venango County, Pa., April 8, 1874. He was graduated with the Ph.B. degree from Franklin College in 1900. In 1901 he married Miss Trottie Merrell of Kokomo, Ind. He received the degree of M.A. from Chicago University in 1907, and the D.D. degree from Franklin College in 1914. He is survived by his wife and three children: Mrs. Arthur H. McCollum, Harry Merrell Benninghoff, and Mrs. L. C. Dennis. The son has served with the United States Diplomatic Staff in Mukden and Halifax.

Leslie Bates Moss

Leslie Bates Moss, former missionary of the American Baptist Foreign Mission Society, died on April 2, 1949 at Gibbon, Neb., after a short illness. He was born in Minneapolis, Minn., April 1, 1889, was graduated from Denison University in 1911 and from Newton Theological Institution in 1914. Graduate study at Harvard University brought him a Master of Arts degree. Honorary degrees of D.D. and Litt.D., were conferred on him respectively by Denison University and Florida Southern College. On May 20, 1914 he and Mrs. Moss were appointed missionaries. They sailed for China in the fall of that year. Health conditions compelled their return in 1920. During the intervening 29 years Dr. Moss served as Secretary

in the New York office of the China Union Universities, 1920-1924, and as Secretary of the Foreign Missions Conference of North America, 1924-1940. Since 1940 he has been an executive in Church World Service and its predecessor organization The Church Committee on Overseas Relief and Reconstruction. Dr. Moss was the author of half a dozen books and for some years a radio commentator.

Marion Venn Moss

Marion Venn Moss (Mrs. Leslie Bates Moss) was born in Melrose, Mass., on March 8, 1887 and died at Gibbon, Neb. on March 30, 1949. She had been in failing health for many years following the return of herself and her husband (*see above*) from China in 1920. In January, 1949 Dr. Moss was appointed Executive Director of Church World Service in charge of its Pacific Coast office. He and Mrs. Moss were en route to California. When the train stopped at Gibbon, Neb., she was taken to the hospital there and died within a few hours. Remaining to arrange for her funeral Dr. Moss died three days later.

Lucy W. Peabody

Lucy McGill Waterbury Peabody claimed no birthplace because Bel-

mont, Kansas, where she was born on March 2, 1861, was destroyed during the Civil War. Her family moved first to Pittsford, N. Y., and then to Rochester, where she met and married Norman Mather Waterbury. They sailed the same year as missionaries to Madras, India. Five years later Mr. Waterbury died in India and the mother brought their two children, Norma (now Mrs. Ralph C. Thomas) and Howard Ernest to the United States. After a year of teaching she served for 18 years as secretary and editor of the Woman's Baptist Foreign Mission Society. In 1904, she married Henry Wayland Peabody, of Beverly, Mass. Mr. Peabody died in 1906 and Mrs. Peabody continued her devotion to missionary causes. Her services to Baptists included the presidency of New England District, and eight years as Foreign Vice-President of the Woman's Foreign Mission Society, and then Honorary Foreign Vice-President of the Woman's American Baptist Foreign Mission Society until her death. She was a founder of the Association of Baptists for World Evangelism, a Vice-President of the Society for Foreign Mission Welfare, a trustee emeritus of Eastern Baptist Theological Seminary, and a trustee of The Watchman Examiner Foundation. Her name will always be connected with various interdenominational enterprises—the Central Committee on the United Study of Foreign Missions, of which she was chairman for 24 years (now the Missionary Education Movement); the World Day of Prayer; founder and editor of the children's magazine *Everyland*; sponsor of summer conferences, especially Northfield, and the cause of temperance. After a visit to the mission fields with the late Mrs. W. A. Montgomery, in 1913, Mrs. Peabody and Mrs. Montgomery appealed to the mission boards in America to establish union colleges for women in the Orient. In 1917 the Woman's Christian College was opened in Madras, and the medical college for women in Vellore was under way the next year. Encouraged, Mrs. Peabody set out to raise \$2,000,000 to meet the

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condition of the pledge of \$1,000,000 by John D. Rockefeller, Jr. Seven Oriental colleges were established. Thousands of young women graduates of these schools have become Christian leaders in India, China and Japan. In 1937 Mrs. Peabody was present at the 20th Anniversary of the Vellore Medical School. She died on February 26, 1949 at Danvers, Mass. She was one of the founders of the World Wide Guild.

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The Board of Education and Publication of the Northern Baptist Convention

Five Precautions Against Infantile Paralysis

NOTE—At the request of the National Foundation for Infantile Paralysis and as a public service MISSIONS publishes the following warning announcement for the summer of 1949. It is suggested that parents with children at home clip this announcement and file it for reference in an emergency.—ED.

Warning that the 1949 polio season is "just around the corner," the National Foundation for Infantile Paralysis today issued a list of precautionary measures to be observed by those in charge of children during the epidemic danger period which usually runs from May through October, reaching its peak during the hot, mid-summer months. The five easy-to-follow health rules for children are:

1. Avoid crowds and places where close contact with other persons is likely.
2. Avoid over-fatigue caused by too active play or exercise, or irregular hours.
3. Avoid swimming in polluted water. Use only beaches or public pools declared safe by local health authorities.
4. Avoid sudden chilling. Remove wet shoes and clothing at once and keep extra blankets and heavier clothing handy for sudden weather changes.
5. Observe the golden rule of personal cleanliness. Keep food tightly covered and safe from flies or other insects. Garbage should be tightly covered and, if other disposal facilities are lacking, it should be buried or burned.

The National Foundation also listed the following symptoms of infantile paralysis: headache, nausea or upset stomach, muscle soreness or stiffness, and unexplained fever. Should polio strike in your family, call a doctor immediately. Early diagnosis and prompt treatment.

(Continued on following page)

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Infantile Paralysis

(Continued from preceding page)

ment by qualified medical personnel often prevent serious crippling, the National Foundation pointed out.

The organization emphasized that fear and anxiety should be held to a minimum. A calm, confident attitude is conducive to health and recovery. Parents, it said, should remember that of all those stricken, 50 per cent or more recover completely, while another 25 per cent are left with only slight aftereffects.

If polio is actually diagnosed, contact the chapter of the National Foundation for Infantile Paralysis serving your community. The chapter will pay that part of the cost of care and treatment which patient or family cannot meet.

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THE CROSS WORD PUZZLE

Space required for additional pages in order to include in this

issue a report of the Northern Baptist Convention at San Francisco, Cal. (see pages 330-331, 334-339, and pages 355-362), has compelled the temporary omission of MISSIONS CROSS WORD PUZZLE PAGE. It will be restored in the September issue.

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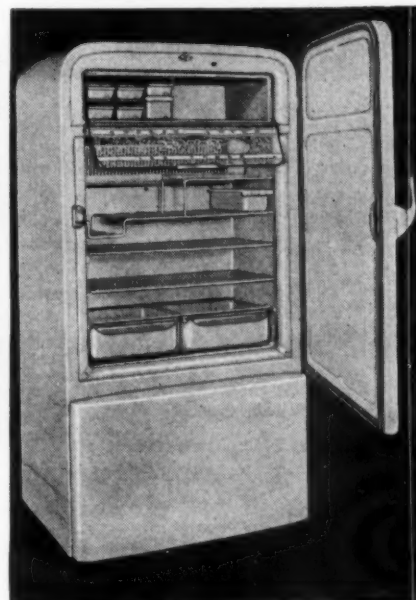
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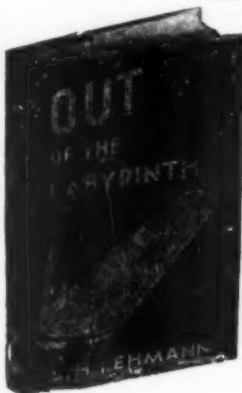
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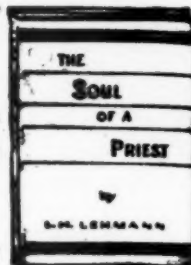
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